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A harmony of the four
gospels in Greek

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A HARMONY

OF

THE FOUR GOSPELS IN GREEK.

NEWLY ARRANGED, WITH EXPLANATORY NOTES,

BY

EDWARD ROBINSON, D.D., LL.D.

LATELY PROFESSOR OF BIBLICAL LITERATURE IN THE UNION THEOLOGICAL SEMINARY, NEW YORK;
AUTHOR OF A GREEK AND ENGLISH LEXICON OF THE NEW TESTAMENT,
BIBLICAL RESEARCHES IN PALESTINE, ETC., ETC.

REVISED EDITION,

GIVING THE TEXT OF TISCHENDORF, AND VARIOUS READINGS
ACCEPTED BY TREGELLES, WESTCOTT AND HORT, AND
IN THE REVISED ENGLISH VERSION OF 1881.

WITH ADDITIONAL NOTES

BY

M. B. RIDDLE, D.D.

PROFESSOR OF NEW TESTAMENT EXEGESIS IN HARTFORD THEOLOGICAL SEMINARY.

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INTRODUCTORY STATEMENT

BY THE EDITOR.

DR. EDWARD ROBINSON'S *Harmony of the Four Gospels in Greek* is herewith published in a revised form. The nature and extent of the changes made will appear from the following statement.

I. The GREEK TEXT of TISCHENDORF'S VIII. edition (Vol. I., Gospels, Lipsiae, 1869) has been substituted for that of Hahn. The edition of Von Gebhardt (Lipsiae, 1881) has, however, been taken as representing the final form of Tischendorf's text. A few typographical errors in both volumes have been corrected. The arrangement of the Harmony required an occasional change in paragraphing and a freer use of capital letters, but the punctuation and the spelling of Tischendorf have been followed throughout.

II. CRITICAL NOTES (below the text). These present: (1) the more important readings in regard to which Tischendorf differs from Tregelles, or Westcott and Hort; (2) the leading authorities for and against such readings; (3) the reading accepted in the Revised Version of 1881.

1. The two editions selected for comparison were those of TREGELLES [1] and of WESTCOTT and HORT,[2] as representing the best results of textual study in England. The German editors who preceded Tischendorf have not been cited, since much of the weightiest evidence was not accessible to them. Nor have the readings of the so-called Received Text (Stephens, 1550), as such, been referred to in the notes, except in a few cases of variation in punctuation. It is to be hoped that few of those who will make an intelligent use of this Harmony are not convinced that the readings of Stephens, when they differ from those of Tischendorf and the editors above named, have no critical value whatever. It seemed to me unnecessary to cumber the notes with such readings, since they are quite numerous. Not all the variations of the three editors are given; only those that materially affect the sense, and as a rule those accepted in the Revised Version (as *against* Tischendorf).

In the notes the reading accepted by Tischendorf invariably comes *first;* then the reading or readings accepted by the other editors. Those of the

[1] *The Greek New Testament,* etc., by SAMUEL PRIDEAUX TREGELLES, S. T. D. London, 1857–1879. The Gospels of Matthew and Mark were published before the discovery of the Sinaitic manuscript.

[2] *The New Testament in the Original Greek. The Text revised* by BROOKE FOSS WESTCOTT, D. D., and FENTON JOHN ANTHONY HORT, D. D. Cambridge and London, 1881. Republished in New York, 1882.

three (Treg., West., Rev.) not cited against Tischendorf may be assumed to agree with him, though this does not always hold good in the case of the Revised Version.[1]

2. The Authorities cited are those which have determined the judgment of recent critical editors. The uncials selected are: ℵ, A, B, C, D, L, Δ, and the fragmentary codices: T, Z, Ξ, Σ. (For the names and dates of these, see p. xxv. A careful study of the critical notes will be the best help to a proper estimate of the relative value of each.) Some later uncials are cited in connection with John 7 : 53–8 : 11, since that passage appears only in D, of the earlier uncials. The cursives: 1, 33, 69, and 2^{pe} (or 81) are frequently cited; so the following versions: Old Latin (as it appears in manuscripts), Vulgate, Memphitic (Coptic), and the two Syriac versions, commonly known as the Peshitto and Philoxenian (Harkleian). Among the Fathers Origen alone is frequently named; Augustine several times; others once or twice only. By selecting these witnesses out of the great mass, it was hoped to promote a greater familiarity with the weighty evidence they present.

3. As the Revised Version is based upon a Greek text which, while not meant to be critically exact, does in fact constitute a well-attested text for practical purposes, it seemed desirable to give the Revisers' readings. Every thorough student of the Harmony will, of course, have the Revised Version in his hands.

As a matter of convenience Latin abbreviations were used in the critical notes. See p. xxv.

III. Arrangement of the Harmony. Dr. Robinson's arrangement of the sections has been adhered to, although various adjustments in lines and paragraphs were required, in consequence of the changes of text. The only extensive changes are as follows: (§ 83) John 7 : 53–8 : 1 transferred to § 84, and the whole of § 84 bracketed; (§ 111) the three accounts of the Anointing at Bethany brought forward from § 131 ; (§ 112) Matt. 21 : 14–17 transferred to § 113 ; (§ 122) Mark 12 : 40 and Luke 20 : 47 brought forward from § 123 ; (§§ 136, 137) these are transposed, with section numbers in brackets. — The reasons for these changes will be found in the additional Notes of the Appendix, under the respective sections.

IV. Appendix. Numerous and extensive additions have been made, but only slight omissions. A reference to some superseded work has occasionally been dropped, and some arguments, invalidated or rendered unnecessary by the results of textual criticism, have been omitted. In the added matter there is usually some indication of any omission beyond that of a phrase or sentence.

My own additions are invariably bracketed. Minor ones are inserted in the paragraphs to which they naturally belong. The longer ones stand by themselves, and those deemed of most importance are named in the "Contents," etc. (pp. xxiii., xxiv.), but there also enclosed in brackets. Nothing has been

[1] The readings preferred by the Revisers were taken from the volume of Archdeacon Palmer: *The Greek Testament, with the readings adopted by the Revisers*, etc. Oxford, 1881. Use was also made of memoranda made by the editor while engaged upon the Revised Version.

omitted that seemed essential to a full and fair statement of Dr. Robinson's view, unless a well-attested change of text overbore his opinion. On the other hand, it has been my effort to add nothing that did not seem to be in accord alike with the design of a Harmony and with the principles of interpretation accepted by Dr. Robinson himself. Where I felt constrained to differ from him, both sides have been presented. The long note on the Relation of the Gospels to each other (pp. 197 sqq.) seemed necessary as a supplement to Dr. Robinson's Introduction, in order to defend his view under the present conditions of the controversy respecting the Gospels. After some hesitation I decided to substitute for the "Schedule of Days" given by Dr. Robinson in his edition of 1851, that of his earlier editions (see pp. 235, 238, 239), and this rendered it necessary to omit a paragraph from his preface, referring to the change made in 1851. The longest and, in many respects, most valuable note in the Appendix, that on the Passover and the Last Supper (pp. 243–256), has been scarcely modified, and not much enlarged. Recent controversies have not, I make bold to say, rendered the author's positions untenable, or his arguments antiquated.

No effort has been made to enlarge the bibliographical lists. Works of reference now abound, as they did not in Dr. Robinson's day. The temptation to enlarge in this direction was met by considering the true purpose of a Harmony.

It is proper to express here my thanks to the Rev. Chas. S. Nash, now of East Hartford, Connecticut, for his valuable and scholarly assistance in the preparation of the Greek text and foot-notes.

May this edition of the Harmony not be without its influence in advancing the cause to which Dr. Edward Robinson devoted his laborious life, namely, that of candid and devout Biblical scholarship.

M. B. Riddle.

Hartford Theological Seminary,
April, 1885.

PREFACE.

The experience of many years has not failed to impress upon the minds of most Biblical teachers the advisableness of permitting the Harmony of the Gospel History to occupy a prominent place among the earliest studies of a Theological Seminary. The simplicity of the language, the interest and importance of the events, and also the very difficulties, real or alleged, with which the subject is environed, all mark this portion of the Word of God as particularly adapted for introducing the youthful student into the principles and practice of Biblical interpretation. If the study of the Harmony be rightly carried out, there is thus laid a broad and solid ground-work, on which afterwards to erect a substantial and enduring structure of Biblical Science, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."

In furtherance of these general views, no less than two editions of Archbishop Newcome's Harmony were formerly published in this country; one of them under my own superintendence. These had now been long out of print, so that for some years it was very difficult to obtain copies. Under these circumstances, and by the advice and request of leading professors in several of our Theological Seminaries, as well as from a feeling of necessity in the case of my own pupils, I was led to turn my attention to the supply of this acknowledged want. It soon, however, became apparent that, rather than to engraft the changes and additions which seemed necessary upon any former work, it would be easier, and perhaps better, to prepare a new one. The present volume, accordingly, was undertaken with these impressions; and was given to the public as a new and independent work, in the hope and with the prayer that it might be found useful in its place, and thus aid in promoting the cause of Theological Education.

In order to obtain a full and consecutive account of all the facts of our Lord's life and ministry, the four Gospel narratives must be so brought together, as to present as nearly as possible the true chronological order; and, where the same transaction is described by more than one writer, the different accounts must be placed side by side, so as to fill out and supply each other. Such an arrangement affords the only full and perfect survey of all the testimony relating to any and every portion of our Lord's history. In this way alone can be brought out, and distinctly presented, the mutual connection and dependency of the various parts, and the gradual development and completion

of the great plan of redemption, so far as it was manifested in the life and ministry, the death and resurrection, of our Lord Jesus Christ. Indeed, without such a survey, our knowledge on all these great topics can only be fragmentary and partial.

In a work of this kind, no great amount of novelty can be expected, on subjects which have more or less occupied the ablest minds of the Christian Church for centuries. Yet, even here, knowledge has not been stationary. In the lapse of centuries, and even of years, there is a constant progress in the observation and discovery of new facts and circumstances, bearing upon the social and also the physical history of the Hebrews and other ancient nations. These all serve to enlarge the circle of Biblical knowledge; they add to the apparatus and means of the Interpreter and Biblical Harmonist; and often shed new light upon topics which before were dark or doubtful. It may also be truly said, that in no former period, perhaps, has there been accumulated a greater amount of such facts and of such progress, than during the half century which has just closed. All these it is the duty of the Harmonist to apply to the elucidation of the narratives of the four Evangelists. A Harmony rightly constructed should exhibit the results of all these recent investigations into language, manners and customs, history, geography, and the like, so far as they are well-founded; and thus become, to a certain extent, the representative of the present state of Biblical science in this particular department. Such, accordingly, has been my aim in the preparation of this volume. I have also everywhere endeavored faithfully to judge and write, according to the impressions left on my mind by a personal inspection of most of the scenes of the Gospel History; a privilege enjoyed, I believe, by no previous Harmonist.

If, then, the scholar shall find little or nothing of positively new matter in these pages, he will yet find, I trust, some new views, and also some new illustrations of old views, which are nowadays assailed. This is true, especially, in respect to the transactions during the last six months of our Lord's life and ministry; and the remark applies more particularly to the identification of the city Ephraim and the return of Jesus from that place through Peræa; to the important Passover question; and to the mode of harmonizing the several accounts of the Lord's resurrection and its accompanying incidents. All these and other like topics are discussed in the Notes; to which the reader is respectfully referred. The notation of place in connection with every section, though not wholly a new feature, is yet much more definitely carried out than ever before.

The general uses and advantages of a Harmony, and the particular objects aimed at in the present volume, are specified near the close of the Introduction to the Notes. A list of the most important Harmonies heretofore published is given below.

That the labor bestowed upon this work may not be in vain, but may be blessed of God to the furtherance of the study of his Word, is the sincere prayer of the Author.

E. Robinson.

Union Theological Seminary,
New York, June, 1851.

LIST OF HARMONIES.

THE following List comprises only the most important works of this class. For a more complete account of the literature of this department, the reader is referred to the following works: FABRICIUS, *Biblioth. Græca, ed. Harles.* T. IV., p. 880 sq.; WALCH, *Biblioth. Theol.* IV., p. 863 sq.; HASE, *Das Leben Jesu*, § 27, 2te Ausg. [Some of the less accessible works given by Dr. Robinson have been omitted. For good lists of more recent works, see SMITH'S *Bible Dictionary*, Am. ed. (Hackett and Abbot), II., pp. 950, 960.]

TATIAN the Syrian, about A. D. 170, compiled a work entitled: *τὸ διὰ τεσσάρων*. This is lost; and the Latin Version, so called, is regarded as spurious. See *Biblioth. Patrr. Max.* Lugd., 1677, T. II., pp. 203–12; Fabricius, *Cod. Apocr. N. T.* I., p. 377; Mill, *Prolegom. in N. T.* Lips., 1723, p. 38; Neander, *Kirchengesch.* I., p. 764.

AMMONIUS of Alexandria, about A. D. 220, is said also to have prepared a work called Ἁρμονία, in like manner lost. [The results of his labors have been preserved by means of the Eusebian canons, which indicate the parallel sections, according to the division of Ammonius. Tischendorf and other recent editors give the numbers of these sections and canons in their editions of the Greek Testament.]

A. OSIANDER, *Harmoniae Evang. Libri iv., Gr. et Lat.* fol. Basil., 1537, 1561.

CORN. JANSEN, *Concordia Evang.* fol. Lovan., 1549. Antv., 1554, etc. Mechl., 1825. 8vo. 2 Tom.

R. STEPHANUS, *Harmonia Evang.* fol. Par., 1553.

J. CALVIN, *Harmonia ex tribus Evangelistis composita, adjunctos corsum Joanne.* fol. Genev., 1553, and often.

CAR. MOLINÆUS (du Moulin), *Collatio et Unio quatuor Evangg. eorum serie et ordine absque ulla confusione, etc., etc.* 4to. Par., 1565; also in *Opp. omnia.* fol. Par., 1681.

M. CHEMNITII (Chemnitz), *Harmonia quatuor Evangg. quam* P. LYSERUS et J. GERHARDUS, *is continuavit, hic perfecit.* fol. Hamb., 1704. 3 Tom. The portion by Chemnitz was first printed at Frankf., 1593, etc.

G. CALIXTI, *Quatuor Evangg. Scriptorum Concordia.* 4to. Halberst., 1624, etc. Published without the author's consent.

T. CARTWRIGHT, *Harmonia Evang., etc.* 4to. Amst., 1627, 1647.

J. LIGHTFOOT, *Harmonia, Ordo, et Chronicon N. T.*, in Opp., ed. Leusden. fol. Tom. II., p. 1. Ultraj., 1699. — English: *Harmony, Chronicle, and Order of the N. T.* fol. Lond., 1655; *Works*, by Pitman. 8vo. Vol. III. Lond., 1822.

J. CLERICUS (Le Clerc), *Harmonia Evangelica, etc.* fol. Amst., 1699.

J. A. BENGEL, *Richtige Harmonie der vier Evangelisten.* 8vo. Tüb., 1736, 1747, 1766.

J. MACKNIGHT, *Harmony of the Four Gospels.* 4to. 2 Vols. in 1. Lond., 1756, 1763, and often.

J. PRIESTLEY, *Harmony of the Evangelists in English.* 4to. Lond., 1777.

W. NEWCOME, *Harmony of the Gospels in Greek, etc.* fol. Dublin, 1778. — Reprinted. 8vo. Andover, 1814, 1834.

J. J. GRIESBACH, *Synopsis Evangelior. Matth., Marc. et Lucae, etc.* 8vo. Halae, 1776, 1797, 1809, 1822.

De Wette et Lücke, *Synopsis Evangelior. Matth. Marc. et Lucae, etc.* 4to. Berol., 1818.

G. C. Matthaei, *Synopse der vier Evangg. nebst Kritik, u. s. w.* 8vo. Götting., 1826.

M. Roediger, *Synopsis Evangelior. Matth. Marc. et Lucae, etc.* 8vo. Halae, 1829, 1839.

R. Chapman, *Greek Harmony of the Gospels, etc., with Notes.* 4to. Lond., 1836.

J. Gehringer, *Synoptische Zusammenstellung des Gr. Textes der vier Evangelien.* 4to. Tüb., 1842.

[K. Wieseler, *Chronologische Synop. der vier Evangelien.* Hamburg, 1843.

C. H. A. Krafft, *Chronologie und Harmonie d. vier Evangelien.* Erlangen, 1848.

W. E. Greswell, *Harmonia Evangelica.* Oxon., 1856. The date is that of the 5th ed. — Dissertations on the Harmony by the same. Oxford, 1837.

W. Stroud, *New Greek Harmony of the Four Gospels, etc.* London, 1853.

F. W. J. Lichtenstein, *Lebensgeschichte d. H. J. Christi in chronologischer Uebersicht.* Erlangen, 1856.

Constantin Tischendorf, *Synopsis Evangelica, etc.* Lipsiae, 1851, (1854,) 1864, 1871, 1878. The text of the 3d and 4th editions is that of Tischendorf's VIII. ed. of the Greek Testament.

W. Thomson, Archbp. of York, *Table of the Harmony, etc.*, in Smith's *Bible Dictionary*, art. Gospels, Eng. ed. II., p. 720; Amer. ed. (Hackett and Abbot). II., p. 751.

Frederic Gardiner, *Harmony of the Four Gospels in Greek, etc.* Andover, 1871, 1876.

Among the many lives of Christ published during the past thirty years that of S. J. Andrews (*Life of our Lord on Earth.* New York, 1863. 4th ed., 1868) is most helpful for students of the harmony of the Gospels, since it aims "to arrange the events of the Lord's life, as given us by the Evangelists, so far as possible, in a chronological order, and to state the grounds of this order" (p. vi.). — C. J. Ellicott (Bishop of Gloucester and Bristol), in his *Life of our Lord Jesus Christ* (Hulsean Lectures, 1859, 6th ed., London, 1876), discusses many topics pertaining to the harmony of the Gospels. So most recent Commentaries, and special works on chronological questions.]

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EXPLANATION OF CRITICAL NOTES.

ARRANGEMENT. References to Gospel, chapter, and verse, in heavy type. In each note the reading accepted by Tischendorf corresponding with the Greek text above is given first. A semicolon (;) separates the evidence for this reading from the various readings of the same passage. The (|) separates two distinct notes on the same verse. Designations of authorities follow the reading which they attest. When another Greek word or phrase is substituted for the reading of Tischendorf, it occurs in the note without any prefix (after the semicolon).

ABBREVIATIONS. om (omittit, omittunt) = the Greek word or phrase previously cited is omitted by the following authorities and editors.

add (addit, addunt) = the Greek word or phrase which follows is inserted in the text *after* the word previously cited.

pm (præmittit, præmittunt) = the Greek word or phrase which follows is inserted *before* the word previously cited.

al (alii) = other authorities of the class preceding (uncials, cursives, versions, or Fathers).

rell (reliqui), mul (multi), omn (omnes), pler (plerique), can be explained by the connection.

txt. and mg. These abbreviations added to the designations of editions indicate different readings in text and margin of the editions. When editors agree in *text* with Tischendorf, they are not cited in support of his reading. But the notes always indicate a difference from him in text or in margin, or an agreement with him in margin only.

Abbreviations designating authorities are printed *without* a period; those designating editors *with* a period.

DESIGNATION OF AUTHORITIES AND EDITORS.

1. UNCIAL MANUSCRIPTS.

ℵ *Sinaiticus*; IV. Century. When uncorrected, ℵ; when corrected, ℵ* = original scribe; ℵ[a] = corrector of IV. Cent.; ℵ[b] = corr. of VI. Cent. (in Matthew only); ℵ[c] = corr. of VII. Cent., but designated ℵ[ca] when a fourth corrector (ℵ[cb] of the same century) differs from him. MS. deemed of most weight by Tischendorf.

A *Alexandrinus*; V. Cent. Defective in Matthew.

B *Vaticanus*; IV. Cent. When corrected, B* = original scribe; B[2] = corr. of IV. Cent. B[3] = corr. of VI. or VII. Cent. MS. deemed of extraordinary weight by Westcott and Hort.

C *Ephraemi Syri*; V. Cent. Fragmentary; one third of Gospels lacking. C[2] = corr. probably of VI. Cent.; C[3] = corr. of IX. Cent.

D *Bezae Cantabr.*; Middle of VI. Cent. Greek and Latin.

L *Parisiensis* 62; VIII. Cent. Somewhat defective.

T *Borgianus I.*; V. Cent.; fragments of John's Gospel.

Z *Dublinensis*; VI. Cent.; fragments of Matthew.

Δ *Sangallensis*; IX. Cent. Text of Mark of most value.

Ξ *Zacynthus*; VII. Cent.; fragments of Luke.

Σ *Rossanensis*; VI. Cent. Recently discovered; Matthew and Mark.

2. Cursive Manuscripts.

1 (*Basileensis;* X. Cent.) 33 (*Colbertinus;* XI. Cent.) 69 (*Leicestrensis;* XIV. Cent.) 2^{pe} or 81 (*Petropolitanus;* IX. Cent.)

3. Versions.

it = old Latin (the numeral occasionally added indicates the number of MSS. attesting the reading). vg = Vulgate (when ^{cd} and ^{cdd} are added, a difference between the printed text and the MSS. text is indicated). cop = Memphitic version. syrr = the Peshitto and Harkleian Syriac versions; not cited when they differ.

4. Fathers.

Or = Origen; Aug = Augustine; Hier = Jerome; others rarely cited.

5. Editors.

See pp. iii., iv., and above. Treg. = Tregelles; West. =Westcott and Hort; Rev. = Revised Version of 1881; Ang. and Am. are used when the English and American companies have expressed a different judgment respecting a reading.

PART I.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

TIME: *About thirteen and a half years.*

§ 1. Preface to Luke's Gospel.

LUKE I. 1–4.

1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορη-
2 μένων ἐν ἡμῖν πραγμάτων, | καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ
3 ὑπηρέται γενόμενοι τοῦ λόγου, | ἔδοξε κἀμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκρι-
4 βῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, | ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης
λόγων τὴν ἀσφάλειαν.

§ 2. An Angel appears to Zacharias in the Temple. — *Jerusalem.*

LUKE I. 5–25.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι
Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ
6 ὄνομα αὐτῆς Ἐλισάβετ. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευ-
7 όμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. καὶ οὐκ ἦν
αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς
8 ἡμέραις αὐτῶν ἦσαν. ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας
9 αὐτοῦ ἔναντι τοῦ θεοῦ, | κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν
10 εἰς τὸν ναὸν τοῦ κυρίου, | καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ
11 τοῦ θυμιάματος. ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστη-
12 ρίου τοῦ θυμιάματος. καὶ ἐταράχθη Ζαχαρίας ἰδών, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς
σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ
14 Ἰωάννην· καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ
15 χαρήσονται. ἔσται γὰρ μέγας ἐνώπιον κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ,
16 καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, | καὶ πολλοὺς
17 τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν· καὶ αὐτὸς προελεύσεται
ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλεία, ἐπιστρέψαι καρδίας πατέρων ἐπὶ
τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.[a]

[a] **17.** Comp. Mal. 3 : 23 sq. [4, 5, 6.]

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5 *γυνὴ* (L pm *ἡ*) *αὐτῷ* ℵ B C* D L Ξ 1 33; *ἡ γυνὴ αὐτοῦ* A C^3 E vg^{ed} cop syrr.
6 *ἐναντίον* ℵ B C* vg; *ἐνώπιον* A C^3 D L Ξ.
15 *κυρίου* ℵ A C L 33; pm *τοῦ* B D [Treg.] West.mg.
17 *προελεύσεται* ℵ A B^3 D; *προσελεύσεται* B* C L West.mg. Rev.mg.

LUKE I.

18 *καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι*
19 *πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπε-*
20 *στάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα· καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας*
21 *τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. καὶ ἦν ὁ λαὸς προσ-*
22 *δοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ·*
23 *καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός. καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.*
24 *Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέ-*
25 *κρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα ¹ ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.*

§ 3. An Angel appears to Mary. — *Nazareth.*

LUKE I. 26–38.

26 *Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν*
27 *τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρέθ, ¹ πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα*
28 *Ἰωσήφ, ἐξ οἴκου Δαυείδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. καὶ εἰσελθὼν*
29 *πρὸς αὐτὴν ὁ ἄγγελος εἶπεν· χαῖρε κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. ἡ δὲ*
30 *ἐπὶ τῷ λόγῳ διεταράχθη, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. καὶ*
31 *εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ θεῷ. καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.*
32 *οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς*
33 *τὸν θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ, ¹ καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς*
34 *τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.*[a] *εἶπεν δὲ Μαριὰμ πρὸς*
35 *τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; ¹ καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκι-*
36 *άσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενίς σου καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν*
37 *ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ· ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεου πᾶν*
38 *ῥῆμα. εἶπεν δὲ Μαριάμ· ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.*

§ 4. Mary visits Elizabeth. — [*Place uncertain.*]

LUKE I. 39–56.

39 *Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ*
40 *σπουδῆς εἰς πόλιν Ἰούδα, ¹ καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο*

[a] 33. Comp. Mic. 4: 7. Dan. 7 : 14. Is. 9 : 7. Jer. 23 : 5.

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28 *ὁ ἄγγελος* post *πρὸς αὐτὴν* ℵ; post *εἰσελθὼν* A C D vg [Treg.]; om B L Ξ cop West. Rev. | *μετὰ σοῦ* ℵ B L cop Treg.mg.; add *εὐλογημένη σὺ ἐν γυναιξίν* A C D vg syrr [Treg.txt.] West.mg. Rev.mg.

35 *γεννώμενον* ℵ A B C[3] D L cop; add *ἐκ σοῦ* C* 1 33 vg[ed] Rev.mg. | *κληθήσεται υἱὸς θεοῦ* Rev. (Ang.mg. Am.txt.); *κληθήσεται, υἱὸς θεοῦ* West. Rev. (Ang.txt. Am.mg.)

36 *συνειληφυῖα* A C D syrr Treg.mg.; *συνείληφεν* ℵ B L Ξ 2[pe] vg cop Treg.txt. West. Rev.

LUKE I.

41 τὴν Ἐλισάβετ. καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς. καὶ ἐπλήσθη πνεύματος ἁγίου ἡ
42 Ἐλισάβετ, ¹ καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν· εὐλογημένη σὺ ἐν
43 γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο ἵνα
44 ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ; ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.
45 καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.

46 47 Καὶ εἶπεν Μαριάμ· μεγαλύνει ἡ ψυχή μου τὸν κύριον, ¹ καὶ ἠγαλλίασεν τὸ
48 πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου, ¹ ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς
49 δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί, ¹ ὅτι ἐποί-
50 ησέν μοι μεγάλα ὁ δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ, ¹ καὶ τὸ ἔλεος αὐτοῦ εἰς
51 γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. ἐποίησεν κράτος ἐν βραχίονι αὐτου,
52 διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν· καθεῖλεν δυνάστας ἀπὸ
53 θρόνων καὶ ὕψωσεν ταπεινούς, ¹ πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας
54 ἐξαπέστειλεν κενούς. ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,
55 ¹ καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.[a]

56 Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

§ 5. Birth of John the Baptist. — [*Place uncertain.*]

LUKE I. 57–80.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.
58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος
59 αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ[b] ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ
60 Ζαχαρίαν. καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί, ἀλλὰ κληθήσεται Ἰωάν-
61 νης. καὶ εἶπαν πρὸς αὐτὴν ὅτι οὐδείς ἐστιν ἐκ τῆς συγγενείας σου ὃς καλεῖται
62 τῷ ὀνόματι τούτῳ. ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό.
63 καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ. καὶ
64 ἐθαύμασαν πάντες. ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα
65 αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα
66 ταῦτα, ¹ καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ.
67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν
68 λέγων· εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν
69 λύτρωσιν τῷ λαῷ αὐτοῦ, ¹ καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυεὶδ

[a] 54, 55. Comp. Is. 41 : 8. 9. Gen. 22 : 16 sq. [b] 59. Gen. 17 : 12. Lev. 12 : 3.

42 κραυγῇ B L Ξ 2pe Or; φωνῇ ℵ A C D vg Treg.mg.
45 πιστεύσασα ὅτι Tisch. Rev.mg.; πιστεύσασα, ὅτι Rev.txt.
50 εἰς γενεὰς καὶ γενεὰς B C* L Ξ cop; εἰς γενεὰν καὶ γενεὰν ℵ 1; εἰς γενεὰς γενεῶν A C² D. 63 τὸ ℵ A B³ C D; om B* L 2pe Or Treg. West.

LUKE I.

70 παιδὸς αὐτοῦ, ¹ καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν
71 αὐτοῦ, ¹ σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς,
72 ¹ ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,
73 74 ¹ ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν,[a] τοῦ δοῦναι ἡμῖν ¹ ἀφόβως
75 ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ ¹ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον
76 αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. καὶ σὺ δὲ παιδίον προφήτης ὑψίστου κληθήσῃ·
77 προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ, ¹ τοῦ δοῦναι γνῶσιν
78 σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν ¹ διὰ σπλάγχνα ἐλέους θεοῦ
79 ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους ¹ ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.
80 Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

§ 6. An Angel appears to Joseph. — *Nazareth.*

MATTH. I. 18–25.

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύ-
19 ματος ἁγίου. Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγμα-
20 τίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσὴφ υἱὸς Δαυείδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός
21 ἐστιν ἁγίου. ¹ τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ
22 σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. τοῦτο δὲ ὅλον γέγονεν ἵνα
23 πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος·[b] ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα
24 αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός. Ἐγερθεὶς δὲ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου, καὶ
25 παρέλαβεν τὴν γυναῖκα αὐτοῦ· ¹ καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

§ 7. The Birth of Jesus. — *Bethlehem.*

LUKE II. 1–7.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου
2 ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. αὕτη ἀπογραφὴ ἐγένετο πρώτη ἡγεμο-

[a] 73. Gen. 22 : 16 sq. [b] 23. Is. 7 : 14.

Lc. 1 : 74. ἐχθρῶν ℵ B L 33; pm τῶν A C; add ἡμῶν A C D vg cop syrr [Treg.mg.] Rev.
75 πάσας τὰς ἡμέρας ℵ A C D West.mg.; πάσαις ταῖς ἡμέραις B L 2pe Treg.mg. West. txt. 76 πρὸ προσώπου A C D L vg; ἐνώπιον ℵ B West.
78 ἐπεσκέψατο ℵc A C D Ξ vg Rev.mg.; ἐπισκέψεται ℵ B L cop Treg.mg. West. Rev. txt.

Mt. 1 : 18. Ἰησοῦ ante Χριστοῦ ℵ C L Z cop syrr [West.]; post χῦ B West.mg.; om it vg Treg. Rev.mg.

Lc. 2 : 2. ἐγένετο πρώτη ℵ* D; πρώτη ἐγένετο ℵc A B C L vg cop syrr Treg. West.

LUKE II.

3 νεύοντος τῆς Συρίας Κυρηνίου. καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος
4 εἰς τὴν ἑαυτοῦ πόλιν. ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἥτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι
5 αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυείδ, ¹ ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ
6 αὐτῷ, οὔσῃ ἐγκύῳ. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι
7 τοῦ τεκεῖν αὐτήν, ¹ καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

§ 8. An Angel appears to the Shepherds. — *Near Bethlehem.*

Luke II. 8–20.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυ-
9 λακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς
10 καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην,
11 ἥτις ἔσται παντὶ τῷ λαῷ, ¹ ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὅς ἐστιν Χριστὸς
12 κύριος, ἐν πόλει Δαυείδ. καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὑρήσετε βρέφος ἐσπαργα-
13 νωμένον ἐν φάτνῃ. καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρα-
14 νίου αἰνούντων τὸν θεὸν καὶ λεγόντων· δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.
15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· διέλθωμεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο
16 τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. καὶ ἦλθαν σπεύσαντες, καὶ ἀνεῦραν τήν
17 τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.
18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων
19 πρὸς αὐτούς· ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα συνβάλλουσα ἐν
20 τῇ καρδίᾳ αὐτῆς. καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

§ 9. The Circumcision of Jesus, and his Presentation in the Temple. — *Bethlehem, Jerusalem.*

Luke II. 21–38.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν,[a] καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.
22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν,[b] κατὰ τὸν νόμον Μωϋ-

[a] **21.** Gen. 17 : 12. Lev. 12 : 3. [b] **22.** Lev. 12 : 2–5.

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12 τὸ ℵ A D L West.mg.; om B Ξ [Treg. mg.] West.txt. | ἐν ℵ* D; pm *καὶ κείμενον* ℵc A (om *καὶ*) B L Ξ 2pe vg cop syrr Treg. West. Rev.

18 *οὐρανίου* ℵ A B² et³ D² L Ξ vg cop syrr Treg.mg.; *οὐρανοῦ* B* D* Treg.txt. West. mg.

14 *εὐδοκίας* ℵ* A B* D it vg; *εὐδοκία* ℵc B³ L Ξ cop syrr Treg.mg. West.mg. Rev. mg.

LUKE II.

23 σέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ, ' καθὼς γέγραπται ἐν νόμῳ κυρίου[a] ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ
24 κληθήσεται, ' καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου,[b] ζεῦγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.

25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλήμ, ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν
26 ἅγιον ἐπ' αὐτόν· καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ
27 ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν Χριστὸν κυρίου. καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς
28 κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, ' καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκά-
29 λας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν· νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα,
30 31 κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ, ' ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ' ὃ
32 ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, ' φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ
33 δόξαν λαοῦ σου Ἰσραήλ.[c] καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζον-
34 τες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν
35 πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον.[d] καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας
37 αὐτῆς, ' καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ
38 ἱεροῦ νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν. καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ.

§ 10. The Wise Men from the East. — *Jerusalem, Bethlehem.*

MATT. II. 1–12.

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ
2 βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα ' λέγοντες· ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ
3 ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐτα-
4 ράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, ' καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς
5 καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. οἱ δὲ εἶπαν αὐτῷ· ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προ-
6 φήτου·[e] ' καὶ σὺ Βηθλεέμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν

[a] 23. Ex. 13 : 2. Comp. Num. 8 : 16, 17. [b] 24. Lev. 12 : 6, 8.
[c] 32. Is. 42 : 6. [d] 34. Comp. Is. 8 : 14. [e] 6. Mic. 5 : 1.

Lc. 2 : 26. *πρὶν ἢ ἂν* ℵ^c (ℵ* *ἕως ἂν*) L 33 Treg.mg.; om *ἢ* B Treg.txt. [West.]; om *ἂν* A D. 33 *ὁ πατὴρ αὐτοῦ* ℵ B D L vg; *ὁ Ἰωσὴφ* A | *αὐτοῦ* sc ℵ* L cop.; om ℵ^a B D vg Treg.West. 35 *δὲ* ℵ A D syrr [Treg.] West.mg.; om B L Ξ vg cop West.txt. 36, 37 *Ἀσήρ* (*αὕτη προβεβ.* — *ὀγδοηκ. τεσσάρων*), West. Rev. 37 *ἕως* ℵ* A B L Ξ vg; *ὡς* ℵ^c syrr; om D. Mt. 2 : 13. *φαίνεται* ℵ C D L; *ἐφάνη* B it vg West.mg.

MATT. II.

τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,
7 ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ. τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος,
8 καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν· πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω
9 αὐτῷ. οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον
10 ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. ἰδόν-
11 τες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν
12 καὶ λίβανον καὶ σμύρναν. καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

§ 11. The Flight into Egypt. Herod's cruelty. The return. — *Bethlehem, Nazareth.*

Matt. II. 13–23.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσὴφ λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον
14 τοῦ ἀπολέσαι αὐτό. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ
15 νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος·[a] ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ
17 διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. τότε
18 ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος·[b] φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολύς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ
20 Ἰωσὴφ ἐν Αἰγύπτῳ λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ
21 παιδίου. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ εἰσῆλθεν
22 εἰς γῆν Ἰσραήλ. ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γα-
23 λιλαίας. καὶ ἐλθὼν κατῴκησεν εἰς

Luke II. 39, 40.

39 Καὶ ὡς ἐτέλεσαν πάντα κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς τὴν πόλιν ἑαυτῶν Να-

[a] 15. Hos. 11 : 1.

[b] 18. Jer. 31 : 15. Comp. Jer. 40 : 1.

Mt. 2 : 18. κλαυθμὸς ℵ B Z it vg cop; pm θρῆνος καὶ C D L.

Lc. 2 : 39. κατὰ ℵ* D L 2pe; pm. τὰ ℵc A B Ξ Treg. West. Rev. | ἐπέστρεψαν (ℵ* -ψεν) ℵ* B Ξ Treg.mg.; ὑπέστρεψαν (quod sæpe ap Luc) ℵc A D L Treg.txt.

LUKE II.

πόλιν λεγομένην Ναζαρέθ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.[a]

40 ζαρέθ. τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφίας, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

§ 12. At twelve years of age Jesus goes up to the Passover. — *Jerusalem.*

LUKE II. 41–52.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. 42 καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς, 43 ' καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ 44 παῖς ἐν Ἰερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσιν 45 καὶ τοῖς γνωστοῖς, καὶ μὴ εὑρόντες ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀναζητοῦν-46 τες αὐτόν. καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον 47 ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· ἐξίσταντο 48 δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ· τέκνον, τί 49 ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε. καὶ εἶπεν πρὸς αὐτούς· τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου 50 51 δεῖ εἶναί με; καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. καὶ κατέβη 52 μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς. καὶ Ἰησοῦς προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

§ 13. The Genealogies.

MATT. I. 1–17.

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ υἱοῦ Ἀβραάμ.

2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς 3 ἀδελφοὺς αὐτοῦ, Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ,

LUKE III. 23–38, inverted.

38 Τοῦ θεοῦ, τοῦ Ἀδάμ, τοῦ Σήθ, τοῦ 37 Ἐνώς, ' τοῦ Καϊνάμ, τοῦ Μελελεήλ, τοῦ Ἰαρέτ, τοῦ Ἐνώχ, τοῦ Μαθουσα-36 λά, ' τοῦ Λάμεχ, τοῦ Νῶε, τοῦ Σήμ, τοῦ Ἀρφαξάδ, τοῦ Καϊ-35 νάμ, ' τοῦ Σαλά, τοῦ Ἔβερ, τοῦ Φαλέκ, τοῦ Ῥαγαῦ, τοῦ Σε-34 ρούχ, ' τοῦ Ναχώρ, τοῦ Θάρα, τοῦ Ἀβραάμ, τοῦ Ἰσαάκ, τοῦ Ἰακώβ,

33 τοῦ Ἰούδα, τοῦ Φάρες, τοῦ Ἐσρώμ, τοῦ Ἀρνεί, τοῦ Ἀδμείν, τοῦ Ἀμιναδάβ,

[a] 23. Heb. Is. 11 : 1. Comp. Is. 53 : 2. Zech. 6 : 12. Rev. 5 : 5.

Lc. 2 : 40. σοφίας ℵ* A D Treg.mg.; σοφίᾳ ℵ^c B L 33 Treg.txt. West.
42 ἀναβ. αὐτῶν ℵ B D L cop Treg.mg.; add εἰς Ἱεροσόλυμα A C it vg [Treg.txt.].
48 ἐζητοῦμεν ℵ^c A C D L it vg syrr Or.; ζητοῦμεν ℵ* B West.
51 παντα τὰ ῥήματα ℵ* B D; add ταῦτα ℵ^c A C L vg Treg.txt. et [mg.].
52 ἐν τῇ ℵ L cop; om A C D Treg.; om ἐν B West.
Lc. 3 : 33. τοῦ Ἀμιναδάβ om B. West. Rev.mg.; τοῦ Ἀδάμ ℵ*.

MATT. I.

Φαρὲς δὲ ἐγέννησεν τὸν Ἐσρώμ, Ἐσ-
4 ρὼμ δὲ ἐγέννησεν τὸν Ἀράμ, Ἀρὰμ δὲ
ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδὰβ
δὲ ἐγέννησεν τὸν Ναασσών, Ναασσὼν
5 δὲ ἐγέννησεν τὸν Σαλμών, Σαλμὼν δὲ
ἐγέννησεν τὸν Βοὲς ἐκ τῆς Ῥαχάβ,
Βοὲς δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς
6 Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσ-
σαί, Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ
τὸν βασιλέα. Δαυεὶδ δὲ ἐγέννησεν
τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,
7 Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ,
Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά,
8 Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ, Ἀσὰφ
δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφὰτ
δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωρὰμ δὲ
9 ἐγέννησεν τὸν Ὀζείαν, Ὀζείας δὲ ἐγέν-
νησεν τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέν-
νησεν τὸν Ἄχαζ, Ἄχαζ δὲ ἐγέννησεν
10 τὸν Ἐζεκίαν, Ἐζεκίας δὲ ἐγέννησεν
τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέν-
νησεν τὸν Ἀμώς, Ἀμὼς δὲ ἐγέννησεν
11 τὸν Ἰωσείαν, Ἰωσείας δὲ ἐγέννησεν
τὸν Ἰεχονίαν καὶ τοὺς ἀδηλφοὺς αὐτοῦ
12 ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. μετὰ
δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχο-
νίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλα-
θιὴλ δὲ ἐγέννησεν τὸν Ζοροβάβελ,
13 Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ,
Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακείμ,
Ἐλιακεὶμ δὲ ἐγέννησεν τὸν Ἀζώρ,
14 Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδὼκ
δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχεὶμ δὲ
15 ἐγέννησεν τὸν Ἐλιούδ, Ἐλιοὺδ δὲ
ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ
16 ἐγέννησεν τὸν Μαθθάν, Μαθθὰν δὲ ἐ-
γέννησεν τὸν Ἰακώβ, Ἰακὼβ δὲ ἐγέν-
νησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας,
ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος
Χριστός.

LUKE III.

32 τοῦ Ναασσών, τοῦ Σαλά, τοῦ Βοός,
τοῦ Ἰωβήδ, τοῦ Ἰεσσαί,

31 τοῦ Δαυείδ, τοῦ Ναθάμ, τοῦ Ματταθά,
τοῦ Μεννά, τοῦ Μελεά,

30 τοῦ Ἐλιακείμ, τοῦ Ἰωνάμ, τοῦ Ἰω-
σήφ, τοῦ Ἰούδα, τοῦ Συμεών,

29 τοῦ Λευεί, τοῦ Μαθθάθ, τοῦ Ἰωρείμ,
τοῦ Ἐλιέζερ, τοῦ Ἰησοῦ,

28 τοῦ Ἤρ, τοῦ Ἐλμαδάμ, τοῦ Κωσάμ,
τοῦ Ἀδδεί, τοῦ Μελχεί,

27 τοῦ Νηρεί, τοῦ Σαλαθιήλ, τοῦ Ζορο-
βάβελ, τοῦ Ῥησά, τοῦ Ἰωανάν,
26 τοῦ Ἰωδά, τοῦ Ἰωσήχ, τοῦ Σεμεείν,
τοῦ Ματταθίου, τοῦ Μαάθ,

25 τοῦ Ναγγαί, τοῦ Ἐσλεί, τοῦ Ναούμ,
τοῦ Ἀμώς, τοῦ Ματταθίου,

24 τοῦ Ἰωσήφ, τοῦ Ἰανναί, τοῦ Μελχεί,
τοῦ Λευεί, τοῦ Μαθθάθ,

23 Καὶ αὐτὸς Ἰησοῦς — ὢν υἱός, ὡς ἐνο-
μίζετο, Ἰωσήφ, τοῦ Ἡλεί,

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

PART II.

ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

TIME: *About one year [or nine months].*

§ 14. The Ministry of John the Baptist. — *The Desert. The Jordan.*

LUKE III. 1–18.

1 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πειλάτου τῆς Ἰουδαίας, καὶ τετρααρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετρααρχοῦντος, 2 ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ, 3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, 4 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου·

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·[b] ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· 5 πᾶσα φάραγξ πληρωθή-

MATT. III. 1–12.

1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς 2 Ἰουδαίας, λέγων· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 3 οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·[b] ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

MARK I. 1–8.

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ—4 ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν — 2 καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ· ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει 3 τὴν ὁδόν σου·[a] φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·[b] ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

[a] 2. Mal. 3: 1. Is. 40: 3.

3 etc. Is. 40: 3 sq.

Lc. 3: 4. *προφήτου* ℵ B D L vg cop; add *λέγοντος* A C syrr.

Mc. 1: 1. *ιῦ χῦ* ℵ* Or. Rev.mg.; add *υἱοῦ* (*τοῦ* A) *θεοῦ* ℵ[a] A B D L vg cop syrr Treg. West.mg. Rev.txt.

2 *τῷ* (om D [Treg.]) *Ἡσαΐᾳ τῷ προφήτῃ* ℵ B D L Δ 33 it vg cop; *τοῖς προφήταις* A Rev.mg. | *ἐγὼ* ℵ A L; om B D Treg. West.

4 *ὁ βαπτίζων* ℵ B L 33 cop; om *ὁ* A D.

LUKE III.

σεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας καὶ αἱ τραχεῖαι εἰς ὁδοὺς 6 λείας, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

MATT. III.

4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες καὶ 5 μέλι ἄγριον. τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορ- 6 δάνου, ¹ καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἶπεν αὐτοῖς· γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ 8 τῆς μελλούσης ὀργῆς; ποιήσατε οὖν 9 καρπὸν ἄξιον τῆς μετανοίας, ¹ καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τού- 10 των ἐγεῖραι τέκνα τῷ Ἀβραάμ. ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

MARK I.

6 Καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἔσθων ἀκρί- 5 δας καὶ μέλι ἄγριον. — καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. —

LUKE III.

7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυ- 8 γεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας, καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν 9 τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται 10 καὶ εἰς πῦρ βάλλεται. Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· τί οὖν ποι- 11 ήσωμεν; ¹ ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδότω 12 τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· διδάσκαλε, τί ποιήσω- 13 μεν; ὁ δὲ εἶπεν πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ διατεταγμένον 14 ὑμῖν πράσσετε. ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν πρὸς αὐτούς· μηδένα διασείσητε, 15 μηδένα συκοφαντήσητε, καὶ ἀρκεῖσθε τοις ὀψωνίοις ὑμῶν. Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χρι- 16 στός, ¹ ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης·

MATT. III.

11 ἐγὼ μὲν ὑμᾶς βαπτίζω

MARK I.

7 καὶ ἐκήρυσσεν λέγων· 8 — ἐγὼ ἐβάπτισα ὑμᾶς

Lc. 3 : 5. εὐθείας B D[gr] Ξ vg Or.; εὐθεῖαν ℵ A C L cop.

Mt. 3 : 7. βάπτισμα ℵ* B Rev. (Am.mg.) add αὐτοῦ ℵ[b] C D L [Treg.] Rev.txt.

Lc. 3 : 14. πρὸς αὐτούς ℵ A C[3]; αὐτοῖς B C* D L Ξ 33 it vg Treg. West. | μηδένα sec. ℵ* cop; μηδὲ ℵ[c] A B C D L Ξ it vg Treg. West. Rev.

MATT. III.

ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι 12 ἁγίῳ καὶ πυρί. οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

MARK I.

7 ὕδατι, — ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· — αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

LUKE III.

ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ 17 καὶ πυρί· οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἅλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

§ 15. The Baptism of Jesus. — *The Jordan.*

Matt. III. 13–17.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ᾽ αὐτοῦ. 14 ὁ δὲ διεκώλυεν αὐτὸν λέγων· ἐγὼ χρείαν ἔχω 15 ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός μέ; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· ἄφες ἄρτι· οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. 16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἀνεῴχθησαν οἱ οὐρανοί, καὶ εἶδεν πνεῦμα θεοῦ καταβαῖνον ὡσεὶ περιστεράν, καὶ ἐρχό- 17 μενον ἐπ᾽ αὐτόν. καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρα-

Mark I. 9–11.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

MARK I.

10 καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον 11 εἰς αὐτόν. καὶ φωνὴ ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

Luke III. 21–23.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεῳχθῆναι τὸν οὐρανόν, 22 [1] καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡς περιστεράν ἐπ᾽ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

Mc. 1: 8. *ὕδατι* ℵ B 33 vg Treg.mg.; pm *ἐν* A D L cop [Treg.txt.] Rev. | *ἐν* ante *πνεύματι* ℵ A D cop [Treg.]; om B L vg West.

Mt. 3: 12. *ἀποθήκην* ℵ C vg cop; add *αὐτοῦ* B L syrr Treg. West.mg.

Lc. 3: 17. *διακαθᾶραι* ℵ* B cop Treg.mg.; *καὶ διακαθαριεῖ* (:: ut Mt) ℵ[a] A C D L vg Treg.txt. | *συναγαγεῖν* ℵ* B; *συνάξει* (:: ut Mt) ℵ[c] A C D L vg Treg.

Mt. 3: 14. *ὁ δὲ* ℵ* B; add *Ἰωάννης* ℵ[b] C L vg cop syrr [Treg.] Rev.

16 *ἀνεῴχθησαν* ℵ* B Rev.mg.; add *αὐτῷ* ℵ[b] C L vg cop syrr Treg. West.mg. Rev.txt.

Mc. 1: 11. *φωνὴ* ℵ* D; add *ἐγένετο* ℵ[c] A B L vg cop syrr Treg. [West.]. Rev.

MATT. III.

νῶν λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ ηὐδόκησα.

LUKE III.

23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα —

§ 16. The Temptation. — *Desert of Judæa.*

MATT. IV. 1–11.

1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας ἡμέρας τεσσεράκοντα καὶ τεσσεράκοντα νύκτας, ὕστερον ἐπείνασεν.

MARK I. 12, 13.

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. 13 καὶ ἦν ἐν τῇ ἐρήμῳ τεσσεράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

LUKE IV. 1–13.

1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ 2 ' ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν.

MATT. IV.

3 καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι 4 οὗτοι ἄρτοι γένωνται. ὁ δὲ ἀποκριθεὶς εἶπεν· γέγραπται·[a] οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

5 τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ 6 ἱεροῦ, ' καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γεγραπται γὰρ[b] ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν 7 πόδα σου. ἔφη αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται·[c] οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. 8 πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ

LUKE IV.

3 εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται 4 ἄρτος. καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· γέγραπται[a] ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

9 — ἤγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· 10 ' γέγραπται γάρ[b] ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ 11 σοῦ τοῦ διαφυλάξαι σε, ' καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. 12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται·[c] οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. — 5 καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου. 6 καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ

[a] 4. Deut. 8 : 3. [b] 6 etc. Ps. 91 : 11. [c] 7 etc. Deut. 6 : 16.

Mt. 4 : 2. τεσσεράκοντα νύκτας ℵ D it vg cop; νύκτας τεσσερ. B C L Treg. West.
Lc. 4 : 4. ὁ ἄνθρωπος ℵ B L cop; add ἀλλ' ἐπὶ (ἐν D) παντὶ ῥήματι θεοῦ A D vg syrr [Treg.].

MATT. IV.

9 κόσμου καὶ τὴν δόξαν αὐτῶν, [1] καὶ εἶπεν αὐτῷ· ταῦτά σοι πάντα δώσω, 10 ἐὰν πεσὼν προσκυνήσῃς μοι. τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὕπαγε σατανᾶ· γέγραπται γάρ·[a] κύριον τὸν θεόν σου προσκυνήσεις καὶ 11 αὐτῷ μόνῳ λατρεύσεις. τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

LUKE IV.

δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν· 7 σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, 8 ἔσται σοῦ πᾶσα. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται·[a] προσκυνήσεις κύριον τὸν θεόν σου καὶ αὐτῷ μόνῳ λα- 13 τρεύσεις.—καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

§ 17. Preface to John's Gospel.

John I. 1–18.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 3 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ 4 ἐγένετο οὐδὲ ἓν ὃ γέγονεν· ἐν αὐτῷ ζωή ἐστιν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ανθρώ- 5 πων. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

6 7 Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· [1] οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' 8 9 αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ 10 φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ 11 κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς 12 τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν 13 αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, [1] οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ 14 θεοῦ ἐγεννήθησαν. καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω 16 μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. ὅτι ἐκ τοῦ πληρώ- 17 ματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ 18 Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο.

[a] 10 etc. Deut. 6 : 13.

Mt. 4 : 10. *ὕπαγε* ℵ* B C vg cop; add *ὀπίσω μου* C^2 D L Z.

Joh. 1 : 3. *οὐδὲ ἐν ὃ γέγονεν* C^3 West.mg.; *οὐδὲ ἕν. ὃ γέγονεν* A C* D L Treg. West.txt. Rev.mg.; ancipites ℵ B. **4** *ἐστιν* ℵ D Treg.mg. West mg.; *ἦν* A B C L vg cop syrr Treg.txt. West.txt.

9 *ἄνθρωπον ἐρχόμενον* West. Rev.mg.

15 *ὃν εἶπον* $ℵ^{cb}$ A B^3 D L West.mg.; *ὁ εἰπών* $ℵ^a$ B* C* West.txt. Rev.mg.; om ℵ*.

18 *ὁ μονογενὴς υἱὸς* A C^3 vg West.mg.; *μονογενὴς θεὸς* ℵ* ($ℵ^c$ pm *ὁ*) B C* L 33 cop Treg. West. Rev.mg.

§ 18. Testimony of John the Baptist to Jesus. — *Bethany beyond Jordan.*

John I. 19–34.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱερο-
20 σολύμων ἱερεῖς καὶ Λευείτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; ˈ καὶ ὡμολόγησεν
21 καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ Χριστός. καὶ ἠρώτησαν
αὐτόν· τί οὖν; Ἡλείας εἶ; λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη·
22 οὔ. εἶπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις
23 περὶ σεαυτοῦ; ˈ ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνατε τὴν
24 ὁδὸν κυρίου, καθὼς εἶπεν Ἠσαΐας ὁ προφήτης.[a] καὶ ἀπεσταλμένοι ἦσαν ἐκ
25 τῶν Φαρισαίων, ˈ καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις, εἰ σὺ
26 οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἡλείας οὐδὲ ὁ προφήτης; ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης
27 λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν στήκει, ὃν ὑμεῖς οὐκ οἴδατε, ˈ ὁ
ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ
28 ὑποδήματος. ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης
βαπτίζων.

29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· ἴδε ὁ
30 ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ
εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.
31 κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν
32 ὕδατι βαπτίζων. καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα κατα-
33 βαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. κἀγὼ οὐκ ᾔδειν αὐτόν,
ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα
34 καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. κἀγὼ
ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

§ 19. Jesus gains Disciples. — *The Jordan. Galilee?*

John I. 35–52.

35 36 Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, ˈ καὶ
37 ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ. ἤκουσαν οἱ δύο
38 μαθηταὶ αὐτοῦ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. στραφεὶς ὁ Ἰησοῦς καὶ
39 θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· ˈ τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ·
40 ῥαββεί, ὃ λέγεται ἑρμηνευόμενον, διδάσκαλε, ποῦ μένεις; ˈ λέγει αὐτοῖς· ἔρχεσθε
καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν
41 ἐκείνην· ὥρα ἦν ὡς δεκάτη. ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν
42 δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ· ˈ εὑρίσκει οὗτος

[a] 23. Is. 40: 3.

Joh. 1: 19. ἀπέστειλαν ℵ C^{3} L; add πρὸς αὐτὸν (A vg. post Λευείτας) A B C^{*} 33 vg cop Treg. West. Rev. 21 λέγει ℵ; pm καὶ A B C L Treg. West. Rev.

27 ὁ (om ℵ* B [Treg.] West.) ὀπίσω ℵ B C^{*} L cop; pm αὐτός ἐστιν A C^{3} vg syrr

28 Βηθανίᾳ ℵ* A B C^{*} L Δ it vg cop; Βηθαβαρᾶ C^{2} 1 33 Rev.mg.; Βηθαραβᾶ ℵ^{cb} Rev.mg.

37 ἤκουσαν ℵ* 1; pm καὶ ℵ^{c} A B C L vg Treg. West. 38 στραφεὶς ℵ*; add δὲ ℵ^{a} A B C L vg cop Treg. West. Rev. 39 ἑρμηνευόμενον ℵ*; μεθερμ. ℵ^{c} A B C L 33 Treg. West. Rev.

JOHN I.

πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· εὑρήκαμεν τὸν Μεσσίαν,
43 ὅ ἐστιν μεθερμηνευόμενον Χριστός. ¹ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.
44 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον.
45 καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολούθει μοι. ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ
46 τῆς πόλεως Ἀνδρέου καὶ Πέτρου. εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὑρήκαμεν, Ἰησοῦν υἱὸν
47 τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ. εἶπεν αὐτῷ Ναθαναήλ· ἐκ Ναζαρὲτ δύναταί τι
48 ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος· ἔρχου καὶ ἴδε. εἶδεν Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν καὶ λέγει περὶ αὐτοῦ· ἴδε ἀληθῶς Ἰσραηλείτης, ἐν ᾧ
49 δόλος οὐκ ἔστιν. λέγει αὐτῷ Ναθαναήλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἶδόν σε.
50 ἀπεκρίθη αὐτῷ Ναθαναήλ· ῥαββεί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, συ βασιλεὺς εἶ τοῦ
51 Ἰσραήλ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω
52 τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψῃ. καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.[a]

§ 20. The Marriage at Cana of Galilee.

JOHN II. 1–12.

1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ
2 τοῦ Ἰησοῦ ἐκεῖ· ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.
3 καὶ οἶνον οὐκ εἶχον, ὅτι συνετελέσθη ὁ οἶνος τοῦ γάμου. εἶτα λέγει ἡ μήτηρ
4 τοῦ Ἰησοῦ πρὸς αὐτόν· οἶνος οὐκ ἔστιν. λέγει αὐτῇ ὁ Ἰησοῦς· τί ἐμοὶ καὶ σοί,
5 γύναι; οὔπω ἥκει ἡ ὥρα μου. λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· ὅ τι ἂν
6 λέγῃ ὑμῖν, ποιήσατε. ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἓξ κατὰ τὸν καθαρισμὸν τῶν
7 Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς·
8 γεμίσατε τὰς ὑδρίας ὕδατος. καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. ¹ καὶ λέγει αὐτοῖς·
9 ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ. οἱ δὲ ἤνεγκαν. ¹ ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι
10 ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος ¹ καὶ λέγει αὐτῷ· πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν,
11 τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
12 Μετα τοῦτο κατέβη εἰς Καφαρναούμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

[a] 52. Comp. Gen. 28 : 12.

Joh. 1 : 42. *πρῶτος* ℵ* L; *πρῶτον* ℵ^c A B Treg. West. Rev.

47 *εἶπεν* ℵ; pm *καὶ* A B L vg cop Treg. West.

Joh. 2 : 3. *καὶ οἶνον οὐκ εἶχον ὅτι — εἶτα* ℵ* West.mg.; *καὶ ὑστερήσαντος οἴνου λέγει* ℵ^a A B L vg cop Treg. West.txt. | *οἶνος οὐκ ἔστιν* ℵ*; *οἶνον οὐκ ἔχουσιν* ℵ^c A B L vg cop Treg. West.

4 *λέγει* ℵ* et^cb; pm *καὶ* ℵ^ca A B L cop Treg. West. Rev.

12 *οἱ ἀδελφοὶ αὐτοῦ* ℵ A vg cop syrr; om *αὐτοῦ* B L Treg. West. Rev.

PART III.

OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

TIME: *One year.*

§ 21. At the Passover Jesus drives the Traders out of the Temple. [Comp. § 113.] *Jerusalem.*

JOHN II. 13–25.

13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.
14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς
15 κερματιστὰς καθημένους, ¹ καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν
ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ
16 κέρμα καὶ τὰς τραπέζας ἀνέστρεψεν, ¹ καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν·
ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.
17 ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν·[a] ὁ ζῆλος τοῦ
οἴκου σου καταφάγεταί με.
18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· τί σημεῖον δεικνύεις ἡμῖν, ὅτι
19 ταῦτα ποιεῖς; ¹ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· λύσατε τὸν ναὸν τοῦτον, καὶ
20 ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπαν οὖν οἱ Ἰουδαῖοι· τεσσεράκοντα καὶ ἓξ ἔτε-
21 σιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ¹ ἐκεῖνος
22 δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνή-
σθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ
λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.
23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν
24 εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει· αὐτὸς δὲ ὁ Ἰησοῦς
25 οὐκ ἐπίστευσεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας, ¹ καὶ ὅτι οὐ χρείαν
εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ
ἀνθρώπῳ.

[a] 17. Ps. 69 : 10.

Joh. 2 : 15. *τὸ κέρμα* ℵ A vg; *τὰ κέρματα* B L 33 cop Treg. West. Rev. | *ἀνέστρεψεν* A L West.mg.; *ἀνέτρεψεν* B West.txt.; *κατέστρεψεν* ℵ.

§ 22. Our Lord's discourse with Nicodemus. — *Jerusalem.*

JOHN III. 1–21.

1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰου-
2 δαίων· | οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· ῥαββεί, οἴδαμεν ὅτι ἀπὸ
θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ
3 ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἀμὴν
ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ
4 θεοῦ. λέγει πρὸς αὐτὸν ὁ Νικόδημος· πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων
ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεν-
5 νηθῆναι; | ἀπεκρίθη Ἰησοῦς· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος
6 καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν. τὸ γεγεν-
νημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά
7 8 ἐστιν. μὴ θαυμάσῃς ὅτι εἶπόν σοι· δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. τὸ πνεῦμα
ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ
9 ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. ἀπεκρίθη
10 Νικόδημος καὶ εἶπεν αὐτῷ· πῶς δύναται ταῦτα γενέσθαι; | ἀπεκρίθη Ἰησοῦς
11 καὶ εἶπεν αὐτῷ· σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; | ἀμὴν
ἀμὴν λέγω σοι ὅτι ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν μαρτυροῦμεν, καὶ τὴν
12 μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς
13 ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν
14 εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. καὶ
καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ,[a] οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ
15 ἀνθρώπου, | ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.

16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν,
17 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον. οὐ γὰρ
ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ
18 ὁ κόσμος δι' αὐτοῦ. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ μὴ πιστεύων ἤδη
19 κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. αὕτη
δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρω-
20 ποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα. πᾶς γὰρ ὁ
φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ
21 ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ
αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

§ 23. Jesus remains in Judæa and baptizes. Further testimony of John the Baptist.

JOHN III. 22–36.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ
23 ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν. ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν

[a] **14**. Comp. Num. 21 : 8 sq.

Joh. 3 : 5. τῶν οὐρανῶν ℵ* ; τοῦ θεοῦ ℵ^c A B L vg cop syrr Treg. West. Rev.
13 ὁ ὢν (om A*) ἐν τῷ οὐρανῷ A it vg syrr West.mg.; om ℵ B L 33 West.txt. Rev.mg.
15 ἐν αὐτῷ B; εἰς αὐτὸν ℵ. | ἔχῃ ζωὴν ℵ B L 33 cop; pm μὴ ἀπόληται ἀλλ' A vg syrr.

JOHN III.

ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·
24 οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης.
25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρι-
26 σμοῦ. καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ· ῥαββεί, ὃς ἦν μετὰ σοῦ
πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται
27 πρὸς αὐτόν. ἀπεκρίθη Ἰωάννης καὶ εἶπεν· οὐ δύναται ἄνθρωπος λαμβάνειν
28 οὐδέν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι
εἶπον· οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.
29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων
αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλή-
30 31 ρωται. ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. ὁ ἄνωθεν ἐρχόμενος
ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶν καὶ ἐκ τῆς γῆς λαλεῖ.
32 ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος [1] ὃ ἑώρακεν καὶ ἤκουσεν μαρτυρεῖ, καὶ τὴν μαρ-
33 τυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι
34 ὁ θεὸς ἀληθής ἐστιν. ὃν γὰρ ἀπέστειλεν ὁ θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ·
35 οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα. ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδω-
36 κεν ἐν τῇ χειρὶ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ ἀπειθῶν
τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

§ 24. Jesus departs into Galilee after John's imprisonment.

MATT. IV. 12.

12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

MARK I. 14.

14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, —

LUKE IV. 14.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· —

MATT. XIV. 3–5.

3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα [Φιλίππου] τοῦ ἀδελφοῦ αὐτοῦ.
4 ἔλεγεν γαρ Ἰωάννης αὐτῷ· οὐκ ἔξεστίν
5 σοι ἔχειν αὐτήν· καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον,

MARK VI. 17–20.

17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐ-
18 τὴν ἐγάμησεν· ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα
19 τοῦ ἀδελφοῦ σου. ἡ δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ καὶ

LUKE III. 19, 20.

19 Ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης,
20 [1] προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.

Joh. 3:31. ἐρχόμενος ℵ* D West.mg. Rev. mg.; add ἐπάνω πάντων ἐστίν ℵc A B L vg cop syrr Treg. West.txt. Rev.txt.
32 μαρτυρεῖ ℵ D cop West.mg. Rev.mg.; pm τοῦτο A B L vg Treg. West.txt. Rev.txt.
36 ἀπειθῶν ℵ*; pm δὲ ℵc A B C D L vg cop Treg West. Rev.
Mt. 14:3. Φιλίππου ℵ B C al; om D it vg Aug [Tisch.] Cf. Lc. 3:19.

MATT. XIV.	MARK VI.
ὅτι ὡς προφήτην αὐτὸν εἶχον.	20 ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν.

JOHN IV. 1–3.

1 Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθη-
2 τὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης, | καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ'
3 οἱ μαθηταὶ αὐτοῦ, | ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

§ 25. Our Lord's discourse with the Samaritan Woman. Many of the Samaritans believe on him. — *Shechem* or *Neapolis.*

JOHN IV. 4–42.

4 5 Ἔδει δὲ αὐτὸν διέρχεσθαι διά τῆς Σαμαρίας. ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρίας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ
6 υἱῷ αὐτοῦ. | ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς
7 ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη. ἔρχεται γυνὴ ἐκ
8 τῆς Σαμαρίας ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πεῖν. | οἱ γὰρ
9 μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν. λέγει αὐτῷ ἡ γυνὴ ἡ Σαμαρῖτις· πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς
10 Σαμαρίτιδος οὔσης; | ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι· δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν
11 ἄν σοι ὕδωρ ζῶν. λέγει αὐτῷ ἡ γυνή· κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ
12 ἐστὶν βαθύ· πόθεν ἔχεις τὸ ὕδωρ τὸ ζῶν; | μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ
13 καὶ τὰ θρέμματα αὐτοῦ; | ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· πᾶς ὁ πίνων ἐκ τοῦ
14 ὕδατος τούτου διψήσει πάλιν· | ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ ἐγὼ δώσω αὐτῷ γενήσεται ἐν αὐτῷ
15 πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον. λέγει πρὸς αὐτὸν ἡ γυνή· κύριε, δός
16 μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν. λέγει αὐτῇ·
17 ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε. ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν·
18 ἄνδρα οὐκ ἔχω. λέγει αὐτῇ ὁ Ἰησοῦς· καλῶς εἶπες ὅτι ἄνδρα οὐκ ἔχω· | πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ. τοῦτο ἀληθὲς εἴρηκας.
19 20 λέγει αὐτῷ ἡ γυνή· κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. | οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος
21 ὅπου προσκυνεῖν δεῖ. λέγει αὐτῇ ὁ Ἰησοῦς· πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

Mc. 6 : 20. *ἠπόρει* ℵ B L cop Treg.mg.; *ἐποίει* A C D Δ it vg syrr Treg. txt. Rev.mg.

Joh. 4 : 1. *Ἰησοῦς* ℵ D vg cop Treg. mg.; *κύριος* A B C L Treg.txt. West. **9** *λέγει* ℵ* cop; add *οὖν* ℵ^c A B C D L vg Treg. West. | *οὔσης* ℵ* D Rev.mg.; add *οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις* ℵ^a A B C L vg Treg. [West.] Rev.txt. **11** *ἡ γυνή* ℵ^c A C D L vg West.mg.; *ἐκείνη* ℵ*; om B West.txt.

14 *ἐγὼ* sc. ℵ D 33 vg Or Rev.; om A B C L Treg. West.

17 *εἶπεν* ℵ^c A D L vg cop Or; add *αὐτῷ* B C [West.] Rev.

JOHN IV.

22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία
23 ἐκ τῶν Ἰουδαίων ἐστίν· ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσ-
κυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ
24 τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. πνεῦμα ὁ θεός, καὶ τοὺς προσκυ-
25 νοῦντας ἐν πνεύματι καὶ ἀληθείᾳ προσκυνεῖν δεῖ. λέγει αὐτῷ ἡ γυνή· οἶδα
ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν
26 ἅπαντα. λέγει αὐτῇ ὁ Ἰησοῦς· ἐγώ εἰμι, ὁ λαλῶν σοι.
27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς
28 ἐλάλει· οὐδεὶς μέντοι εἶπεν· τί ζητεῖς ἢ τί λαλεῖς μετ' αὐτῆς; ¹ ἀφῆκεν οὖν
τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις·
29 ¹ δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ἃ ἐποίησα· μήτι οὗτός ἐστιν ὁ
30 31 Χριστός; ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν. Ἐν τῷ μεταξὺ
32 ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· ῥαββεί, φάγε. ὁ δὲ εἶπεν αὐτοῖς· ἐγὼ
33 βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε. ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους·
34 μή τις ἤνεγκεν αὐτῷ φαγεῖν; ¹ λέγει αὐτοῖς ὁ Ἰησοῦς· ἐμὸν βρῶμά ἐστιν ἵνα
35 ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. οὐχ ὑμεῖς
λέγετε ὅτι ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε
τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσιν πρὸς θερισμόν.
36 ἤδη ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ
37 σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι
38 ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. ἐγὼ ἀπέσταλκα ὑμᾶς θερίζειν ὃ
οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσε-
ληλύθατε.
39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν
40 λόγον τῆς γυναικὸς μαρτυρούσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα. ὡς οὖν ἦλθον
πρὸς αὐτὸν οἱ Σαμαρῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο
41 42 ἡμέρας. καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, ¹ τῇ τε γυναικὶ
ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ
οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

§ 26. Jesus teaches publicly in Galilee.

John IV. 43–45.

43 44 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν. αὐτὸς γὰρ Ἰη-
45 σοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. ὡς οὖν
ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ
ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

Matt. IV. 17.	Mark I. 14, 15.	Luke IV. 14, 15.
17 Ἀπὸ τότε ἤρξατο ὁ Ἰη-	14 — κηρύσσων τὸ εὐαγ-	14 — καὶ φήμη ἐξῆλθεν

24 τοῦς προσκυνοῦντας ℵ* D*; add αὐτὸν ℵc A B C D² L vg Treg. West.
35 36 θερισμόν. ἤδη ὁ θεριζων ℵc A C* D L Treg.mg. Rev.mg.; θερισμὸν ἤδη. ὁ θερίζων C² vg cop al l Treg.txt. Rev.txt.
36 ἵνα καὶ ℵ A D vg; om καὶ B C L 33 cop Treg. West. Rev.
38 ἀπέσταλκα ℵ D; ἀπέστειλα A B C L Treg. West.
45 ὡς ℵ* D; ὅτε ℵc A B C L Treg. West. | ἃ ℵ* D vg; ὅσα ℵc A B C L Treg. West. Rev.

MATT. IV.	MARK I.	LUKE IV.
σοῦς κηρύσσειν καὶ λέγειν· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.	15 γέλιον τοῦ θεοῦ, ¹ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.	καθ' ὅλης τῆς περιχώ- 15 ρου περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

§ 27. Jesus again at Cana, where he heals the Son of a Nobleman lying ill at Capernaum. — *Cana of Galilee.*

JOHN IV. 46–54.

46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον.
47 ἦν δέ τις βασιλικός, οὗ ὁ υἱὸς ἠσθένει, ἐν Καφαρναούμ· οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτόν, καὶ ἠρώτα
48 ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν· ἤμελλεν γὰρ ἀποθνήσκειν. εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.
49 λέγει πρὸς αὐτὸν ὁ βασιλικός· κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.
50 ¹λέγει αὐτῷ ὁ Ἰησοῦς· πορεύου· ὁ υἱός σου ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τῷ
51 λόγῳ ὃν εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦ-
52 λοι ὑπήντησαν αὐτῷ καὶ ἤγγειλαν ὅτι ὁ παῖς αὐτοῦ ζῇ. ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπον οὖν αὐτῷ ὅτι ἐχθὲς ὥραν ἑβδόμην
53 ἀφῆκεν αὐτὸν ὁ πυρετός. ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ
54 Ἰησοῦς· ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

§ 28. Jesus at Nazareth; He is there rejected; and fixes his abode at Capernaum.

LUKE IV. 16–31.

16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν ἀνατεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς
17 αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγνῶναι. καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἠσαΐου, καὶ ἀναπτύξας τὸ βιβλίον εὗρεν
18 τόπον οὗ ἦν γεγραμμένον·[a] πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι
19 τεθραυσμένους ἐν ἀφέσει, ¹κηρύξαι ἐνιαυτὸν κυρίου δε-
20 κτόν. καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων οἱ

[a] 17, 18. Is. 61 : 1. Comp. Is. 58 : 6.

Mc. 1 : 15. ὅτι א*; pm λέγων א^a A D; pm καὶ λέγων B L vg cop syrr Treg. [West.].
Joh. 4 : 51. οἱ δοῦλοι א D^gr L vg; add αὐτοῦ A B C cop Treg. West. | καί ἤγγειλαν א D; καὶ ἀπήγγειλαν A C [Treg.]; om B L cop West. Rev. | ὅτι א D; pm λέγοντες A B C L Treg. West. Rev.
Lc. 4 : 17. ἀναπτύξας א D vg; ἀνοίξαι A B L Ξ 33 cop syrr Treg. West. Rev.

LUKE IV.

21 ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς
22 ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ
23 στόματος αὐτοῦ, καὶ ἔλεγον· οὐχὶ υἱός ἐστιν Ἰωσὴφ οὗτος; ¹ καὶ εἶπεν πρὸς αὐτοὺς· πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.
24 εἶπεν δέ· ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι ἑαυτοῦ.
25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν ὅτι πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλείου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς
26 μέγας ἐπὶ πᾶσαν τὴν γῆν, ¹ καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλείας εἰ μὴ εἰς
27 Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.[a] καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναιμὰν
28 ὁ Σύρος.[b] καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα,
29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδόμητο αὐ-
30 τῶν, ὥστε κατακρημνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.
31 Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. —

MATT. IV. 13–16.

13 Καὶ καταλιπὼν τὴν Ναζαρὰ ἐλθὼν κατῴκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ
14 Νεφθαλείμ, ἵνα πληρωθῇ τὸ ῥηθὲν
15 διὰ Ἠσαΐου τοῦ προφήτου λέγοντος·[c] ¹ γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν
16 ἐθνῶν, ¹ ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

§ 29. The Call of Simon Peter and Andrew, and of James and John, with the Miraculous Draught of Fishes. — *Near Capernaum.*

LUKE V. 1–11.

1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπίκεισθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ,
2 καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ, ¹ καὶ ἴδεν δύο πλοιάρια ἑστῶτα
3 παρὰ τὴν λίμνην· οἱ δὲ ἁλεεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυναν τὰ δίκτυα. ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγα-
4 γεῖν ὀλίγον· καθίσας δὲ ἐν τῷ πλοίῳ ἐδίδασκεν τοὺς ὄχλους. ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα· ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ
5 δίκτυα ὑμῶν εἰς ἄγραν. καὶ ἀποκριθεὶς Σίμων εἶπεν· ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα.
6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολύ· διερή-

MATT. IV. 18–22.

18 Περιπατῶν δὲ παρὰ

MARK I. 16–20.

16 Καὶ παράγων παρὰ τὴν

[a] 25, 26. 1 K. 17 : 1. 9. [b] 27. 2 K. 5 : 14. [c] 14 sq. Is. 8 : 23 ; 9 : 1.

Lc. 4 : 24. ἑαυτοῦ ℵ D; αὐτοῦ A B L Treg. West.
Lc. 5 : 2. πλοιάρια A C* L 33 Treg.mg. West.mg.: πλοῖα ℵ B C³ D Treg.txt. West. txt. 3 ἐν τῷ πλοίῳ ℵ D; ἐκ τοῦ πλοίου A B C L vg Treg. West. Rev.

MATT. IV.	MARK I.	LUKE V.
τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλεεῖς.	θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλεεῖς.	σετο δὲ τὰ δίκτυα αὐ- 7 τῶν. καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθαν, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζε- 8 σθαι αὐτά. ἰδὼν δὲ

Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων· ἔξελθε ἀπ' 9 ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε. θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ᾗ συνέ- 10 λαβον, ¹ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.

MATT. IV.	MARK I.
19 καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλεεῖς ἀνθρώ- 20 πων. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκο- 21 λούθησαν αὐτῷ. Καὶ προβὰς ἐκεῖθεν εἶδεν	17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλεεῖς ἀνθρώ- 18 πων. καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολού-
ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλε- 22 σεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.	19 θησαν αὐτῷ. Καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας 20 τὰ δίκτυα. καὶ εὐθὺς ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

LUKE V. 11 καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

§ 30. The healing of a Demoniac in the Synagogue. — *Capernaum.*

Mark I. 21–28.	Luke IV. 31–37.
21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ εὐθὺς τοῖς σάββασιν ἐδί- 22 δασκεν εἰς τὴν συναγωγήν, ¹ καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.	31 — καὶ ἦν διδάσκων 32 αὐτοὺς ἐν τοῖς σάββασιν· ¹καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

Lc. 5:9. ᾗ ℵ A C L West.mg.; ὧν B D Treg. West.txt. Rev.

Mc. 1:21. ἐδίδασκεν εἰς τὴν συναγ. ℵ C L West.mg.; εἰσελθὼν εἰς τ. σ. ἐδίδασκεν A B D [Treg.] West.txt. Rev.

MARK I.

23 Καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, 24 καὶ ἀνέκραξεν [1] λέγων· τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς· οἴδαμέν σε τίς εἶ, ὁ ἅγιος 25 τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς· φιμώθητι καὶ ἔξελθε ἐξ αὐ- 26 τοῦ. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῇ 27 μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συνζητεῖν αὐτοὺς λέγοντας· τί ἐστιν τοῦτο; διδαχὴ καινὴ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, 28 καὶ ὑπακούουσιν αὐτῷ. καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

LUKE IV.

33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, 34 καὶ ἀνέκραξεν φωνῇ μεγάλῃ· [1] ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, 35 ὁ ἅγιος τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ. καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' 36 αὐτοῦ, μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις 37 πνεύμασιν καὶ ἐξέρχονται; καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

§ 31. The healing of Peter's wife's mother, and many others. — *Capernaum.*

MATT. VIII. 14–17.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν.

15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ.

16 ὀψίας δὲ γενομένης προσήνεγ-

MARK I. 29–34.

29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάν- 30 νου. ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐ- 31 τῆς. καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρός· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐ- 32 τοῖς. Ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ

LUKE IV. 38–41.

38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. 39 καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

40 Δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποι-

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Mc. 1 : 24. *ἡμᾶς·* Tisch.; *ἡμᾶς;* Treg. West. Rev. | *οἴδαμέν* ℵ L Δ cop Treg.mg. West.mg.; *οἶδά* A B C D it vg syrr Treg. txt. West.txt. Rev.

25 *ὁ Ἰησοῦς* ℵ* A*; add *λέγων* ℵ^a A^2 B C D L it vg cop syrr Treg. [West.] Rev.

27 *αὐτοὺς* ℵ B; *πρὸς ἑαυτοὺς* A C D Δ Treg. West.mg. Rev. | *διδαχὴ καινὴ κατ' ἐξουσίαν·* Tisch.; *διδαχὴ καινή·* (*καινή,* Treg.) *κατ' ἐξουσίαν καὶ* Treg. West. Rev.

Lc. 4 : 36. *οὗτος, ὅτι — ἐξέρχονται;* Rev. mg.; *οὗτος; ὅτι — ἐξέρχονται.* Rev.txt.

Mc. 1 : 29. *ἐξελθόντες ἦλθον* ℵ A C L vg cop Treg.mg.; *ἐξελθὼν ἦλθεν* B D Treg.txt. West.mg. Rev.mg. 32 *ἔδυ* ℵ A C L Δ; *ἔδυσεν* B D Treg. West.

MATT. VIII.	MARK I.	LUKE IV.
καν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν, 17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·[a] αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.	ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· 33 καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. 34 καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.	κίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. 41 ἐξήρχοντο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κραυγάζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

§ 32. Jesus with his Disciples goes from Capernaum throughout Galilee.

MARK I. 35–39.	LUKE IV. 42–44.
35 Καὶ πρωῒ ἔννυχα λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον, 36 κἀκεῖ προσηύχετο. καὶ κατεδίωξεν 37 αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ, καὶ εὗρον αὐτόν, καὶ λέγουσιν αὐτῷ ὅτι 38 πάντες ζητοῦσίν σε. καὶ λέγει αὐτοῖς· ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα κἀκεῖ κηρύξω· 39 εἰς τοῦτο γὰρ ἐξῆλθον. καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.	42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν· καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύ- 43 εσθαι ἀπ' αὐτῶν. ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. 44 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Γαλιλαίας.

MATT. IV. 23–25.

23 Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν 24 μαλακίαν ἐν τῷ λαῷ. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους καὶ δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ 25 ἐθεράπευσεν αὐτούς. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

[a] 17. Is. 53 : 4.

Lc. 4 : 40. ἐθεράπευεν B D it vg syrr ; ἐθεράπευσεν ℵ A C L Ξ Treg.mg. West.mg.

41 ἐξήρχοντο ℵ C 33 Treg.mg. West.mg. ; ἐξήρχετο A B D L Treg.txt. West.txt. \| κραυγάζοντα A D Treg.mg. ; κράζοντα ℵ B C L Ξ Treg.txt. West.

Mc. 1 : 34. ᾔδεισαν αὐτόν ℵ* A D vg ; add Χριστὸν εἶναι ℵ[c] B C L 33 cop [West.] Rev.mg.

Lc. 4 : 44. Γαλιλαίας A D Δ it vg West. mg. ; Ἰουδαίας ℵ B C L cop Treg.mg. West. txt. Rev.mg.

Mt. 4 : 23. Γαλιλαίᾳ B Rev.mg. ; add ὁ Ἰησοῦς ℵ C* D vg cop syrr [Treg.] Rev.txt.

§ 33. The Healing of a Leper. — *Galilee.*

MATT. VIII. 2–4.

2 Καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων· κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. 3 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι. καὶ εὐθέως ἐκαθερίσθη αὐτοῦ ἡ λέπρα. 4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.[a]

MARK I. 40–45.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν καὶ γονυπετῶν λέγων αὐτῷ ὅτι ἐὰν θέλῃς δύνασαί με καθαρίσαι. 41 καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει· θέλω, καθαρίσθητι. 42 καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, 43 καὶ ἐκαθερίσθη. καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν, 44 καὶ λέγει αὐτῷ· ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.[a] 45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι εἰς πόλιν φανερῶς εἰσελθεῖν, ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.

LUKE V. 12–16.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων· κύριε, ἐὰν θέλῃς, δύνασαί με 13 καθαρίσαι. καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ εἰπών· θέλω, καθαρίσθητι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον 15 αὐτοῖς.[a] διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐ-16 τῶν. αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

§ 34. The Healing of a Paralytic. — *Capernaum.*

MARK II. 1–12.

1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν, ἠκούσθη ὅτι ἐν 2 οἴκῳ ἐστίν. καὶ συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς

LUKE V. 17–26.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης

[a] 4 etc. Comp. Lev. 14 : 2 sq.

Mc. 1 : 40. καὶ γονυπετῶν ℵ L [West.] (add αὐτόν A C Δ cop [Treg.] Rev.txt.); om B D Treg.mg. Rev.mg. 41 λέγει ℵ; add αὐτῷ A B C D L Δ vg cop Treg. West.

Lc. 5 : 13. εἰπών A; λέγων ℵ B C D L 33 Treg. West. Rev.

Mc. 2 : 1. ἐν οἴκῳ ℵ B D L vg cop; εἰς οἶκον A C West.mg.

MARK II.

τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.

LUKE V.

τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς 18 τὸ ἰᾶσθαι αὐτόν· καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι 19 ἐνώπιον αὐτοῦ. καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρ- 21 τίαι σου. καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ 22 μόνος ὁ θεός; ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς·

τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 23 τί ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει;

MATT. IX. 2–8.

2 Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον.

MATT. IX.

καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· θάρσει τέκνον, ἀφίενταί σου αἱ 3 ἁμαρτίαι. καὶ ἰδού τινες τῶν γραμματέων εἶπον ἐν ἑαυτοῖς· οὗτος βλασφημεῖ.

καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν·

ἱνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις 5 ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει;

MARK II.

3 καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσ- 4 σάρων. καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυ- 5 τικὸς κατέκειτο. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον, ἀφίενταί σου αἱ ἁμαρ- 6 τίαι. ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδί- 7 αις αὐτῶν· τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ 8 εἷς ὁ θεός; καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, λέγει αὐτοῖς· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε

Lc. 5 : 17. αὐτόν ℵ B L Ξ Treg.mg.; αὐτούς A C D Δ it vg cop syrr Treg.txt. Rev. mg.

Mc. 2 : 4. προσενέγκαι ℵ B L 33 vg cop Treg.mg. Rev.mg.; προσεγγίσαι A C D Δ Treg.txt. Rev.txt.

7 λαλεῖ; βλασφημεῖ· ℵ B D L vg; λαλεῖ βλασφημίας A C Δ.

Mt. 9 : 4. ἰδὼν ℵ C D L it vg cop West mg. Rev.mg.; εἰδὼς B syrr Treg. West.txt Rev.txt.

Mc. 2 : 9 ἔγειρε ℵ A C D 33; ἐγείρου B L Treg. West.

MATT. IX.

6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, τότε λέγει τῷ παραλυτικῷ· ἐγερθεὶς ἆρόν σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν 7 οἶκόν σου. καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

8 ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

MARK II.

καὶ ἆρον τὸν κράβαττόν σου καὶ ὕπαγε;

10 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, λέγει τῷ παραλυτικῷ· 11 'σοὶ λέγω, ἔγειρε ἆρον τὸν κράβαττόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου. 12 καὶ ἠγέρθη, καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων,

ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως οὐδέποτε εἴδαμεν.

LUKE V.

24 ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιόν σου πορεύου 25 εἰς τὸν οἶκόν σου. καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. 26 καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἴδομεν παράδοξα σήμερον.

§ 35. The call of Matthew. — *Capernaum.*

MATT. IX. 9.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθει αὐτῷ.

MARK II. 13, 14.

13 Καὶ ἐξῆλθεν πάλιν εἰς τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. 14 καὶ παράγων εἶδεν Λευεὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ. ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

LUKE V. 27, 28.

27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο τελώνην ὀνόματι Λευεὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ. 28 ἀκολούθει μοι. καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ.

Mc. 2 : 9. ὕπαγε ℵ D L Δ 33 ; περιπάτει A B C vg syrr Treg. West. Rev.

Mt. 9 : 6. ἐγερθεὶς ℵ C L West.mg. ; ἔγειρε B D vg cop syrr Treg. West.txt.

Lc. 5 : 24. παραλελυμένῳ A B ; παραλυτικῷ ℵ C D L Ξ West.mg.

Mc. 2 : 12. ἔμπροσθεν ℵ B L Treg.mg. ; ἐναντίον A C D Δ Treg.txt.

13 εἰς ℵ ; παρὰ ℵ[c] A B C D L Δ Treg. West.

PART IV.

OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

TIME: *One year.*

§ 36. The Pool of Bethesda; the Healing of the Infirm Man; and our Lord's subsequent Discourse. — *Jerusalem.*

JOHN V. 1–47.

1 Μετὰ ταῦτα ἦν ἡ ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.
2 Ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, τὸ λεγόμενον
3 Ἑβραϊστὶ Βηθζαθά, πέντε στοὰς ἔχουσα. ἐν ταύταις κατέκειτο πλῆθος τῶν
5 ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν. ¹ ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ
6 ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ· τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ
7 γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· θέλεις ὑγιὴς γενέσθαι; ¹ ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλῃ με
8 εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. ¹ λέγει
9 αὐτῷ ὁ Ἰησοῦς· ἔγειρε ἆρον τὸν κράβαττόν σου καὶ περιπάτει. ¹ καὶ ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιεπάτει· ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

10 Ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν
11 σοι ἆραι τὸν κράβαττον. ἀπεκρίθη αὐτοῖς· ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι
12 εἶπεν· ἆρον τὸν κράβαττόν σου καὶ περιπάτει. ἠρώτησαν αὐτόν· τίς ἐστιν ὁ
13 ἄνθρωπος ὁ εἰπών σοι· ἆρον καὶ περιπάτει; ¹ ὁ δὲ ἀσθενῶν οὐκ ᾔδει τίς ἐστιν·
14 ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· ἴδε ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα
15 μὴ χεῖρόν σοί τι γένηται. ἀπῆλθεν ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰουδαίοις ὅτι

Joh. 5 : 1 ἡ ἑορτὴ ℵ C L cop Rev.mg.; om ἡ A B D Treg. West. Rev.txt.
2 τὸ λεγόμενον ℵ*; ἡ ἐπιλεγομένη ℵ^c A B C L Treg. West. | Βηθζαθά ℵ L 33 Rev. mg.; Βηθσαϊδά B vg cop West.mg. Rev.mg.; Βηθεσδά A C Δ Treg. Rev.txt. **3** ξηρῶν ℵ A* B C* L; add ἐκδεχομένων τὴν τοῦ (om A^2) ὕδατος κίνησιν A^2 C^3 D syrr Rev. mg. **4** totum versum om ℵ B C* D 33; add ἄγγελος — νοσήματι A C^3 L Rev.mg. **9** ἐγένετο ℵ* D; pm εὐθέως ℵ^c A B C L vg cop syrr Treg. West. **11** ἀπεκρίθη C^3 D vg; pm ὁ δὲ ℵ C* L cop syrr; pm ὃς δὲ A B Treg. West. Rev. **13** ἀσθενῶν D; ἰαθεὶς ℵ A B C L vg cop syrr Treg. West.

JOHN V.

16 Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ. καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν
17 Ἰησοῦν ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. ὁ δὲ ἀπεκρίνατο αὐτοῖς· ὁ πατήρ μου
18 ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι. διὰ τοῦτο μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.

19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν, ἂν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ
20 ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ποιεῖ ὁμοίως. ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα
21 ὑμεῖς θαυμάζετε. ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως
22 καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν
23 πᾶσαν δέδωκεν τῷ υἱῷ, ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα.
24 ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.
25 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσουσιν
26 τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν. ὥσπερ γὰρ ὁ πατὴρ
27 ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ. καὶ ἐξουσίαν
28 ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. μὴ θαυμάζετε τοῦτο, ὅτι
29 ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ, καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαν-
30 τες εἰς ἀνάστασιν κρίσεως.[a] οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

31 32 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής· ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἴδατε ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυ-
33 ρεῖ περὶ ἐμοῦ. ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·
34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς
35 σωθῆτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλ-
36 λιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα
37 ἃ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν. καὶ ὁ πέμψας με πατήρ, ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ· οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε, οὔτε
38 εἶδος αὐτοῦ ἑωράκατε, καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν
39 ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·
40 41 καὶ οὐ θέλετε ἐλθεῖν πρός με ἵνα ζωὴν ἔχητε. δόξαν παρὰ ἀνθρώπων οὐ
42 λαμβάνω, ἀλλὰ ἔγνωκα ὑμᾶς ὅτι οὐκ ἔχετε τὴν ἀγάπην τοῦ θεοῦ ἐν ἑαυτοῖς.
43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος

[a] 29. Comp. Dan. 12 : 2.

17 ὁ δὲ ℵ B; add Ἰησοῦς A C D L Treg. West. Rev. 18 διὰ τοῦτο ℵ D; add οὖν A B C L vg Treg. West Rev. 20 θαυμάζετε ℵ L; θαυμάζητε A B D Treg. 30 θεοῦ ℵ A D L al; om B cop [Treg.mg.] [West.] Rev.mg. 32 οἴδατε ℵ* D; οἶδα ℵc A B L vg cop syrr Treg. West. Rev.

JOHN V.

44 ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε. πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ 45 ζητεῖτε; ¹μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ 46 κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, 47 ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε;

§ 37. The Disciples pluck ears of grain on the Sabbath. — *On the way to Galilee?*

MATT. XII. 1–8.

1 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν.[a] 2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ· ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν 3 σαββάτῳ. ὁ δὲ εἶπεν αὐτοῖς· οὐκ ἀνέγνωτε τί ἐποίησεν Δαυείδ, ὅτε ἐπείνασεν καὶ οἱ 4 μετ' αὐτοῦ;[b] πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱε- 5 ρεῦσιν μόνοις; ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ[c] ὅτι τοῖς σάββασιν οἱ

MARK II. 23–28.

23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες 24 τοὺς στάχυας.[a] καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν; 25 καὶ λέγει αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυείδ, ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' 26 αὐτοῦ;[b] πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;

LUKE VI. 1–5.

1 Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας καὶ ἤσθιον ψώχοντες ταῖς χερ- 2 σίν.[a] τινὲς δὲ τῶν Φαρισαίων εἶπον· τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν 3 τοῖς σάββασιν; καὶ ἀποκριθεὶς ὁ Ἰησοῦς πρὸς αὐτοὺς εἶπεν· οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυείδ, ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες;[b] 4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;

[a] 1 etc. Deut. 23 : 25. [b] 3 etc. 1 Sam. 21 : 1–7. [c] 5. Num. 28 : 9, 10, 18, 19.

Joh. 5 : 44. θεοῦ ℵ A D L Δ vg [West.]; om B [Treg.mg.] Rev.mg.

Mc. 2 : 23. παραπορεύεσθαι ℵ A L Δ West. mg.; διαπορεύεσθαι B C D Treg. West.txt. Rev.

Lc. 6 : 1. δευτεροπρώτῳ A C D vg Greg naz Epiph Chrys Thphyl Amb [Treg.mg.] West. mg. Rev.mg.; om ℵ B L 33 cop Treg.txt. West.txt. Rev.txt. 2 ποιεῖν ℵ A C L cop; om B (D) vg Treg. West. 3 ὁπότε A; ὅτε ℵ B C D L Treg. West. Rev. | ὄντες A C [Treg.mg.]; om ℵ B D L cop Treg.txt. West. 4 ἔλαβεν καὶ A C³ it vg; λαβὼν B C* L 33 cop^vid Treg. West. Rev.; om ℵ D.

Mt. 12 : 4. ἔφαγον ℵ B Rev.mg.; ἔφαγεν C D it vg Treg. Rev.txt.

Mc. 2 : 26. πῶς ℵ A C L Δ it vg; om B D [Treg.] [West.] | ἀρχιερέως ℵ B L; pm τοῦ A C Δ [Treg.mg.] Rev.mg.

MATT. XII.	MARK II.	LUKE VI.
ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν 6 καὶ ἀναίτιοί εἰσιν; λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. 7 εἰ δὲ ἐγνώκειτε τί ἐστιν· ἔλεος θέλω καὶ οὐ θυσίαν,[a] οὐκ ἂν κατεδικάσατε τοὺς 8 ἀναιτίους. κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.	27 καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ 28 σάββατον· ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.	5 καὶ ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

§ 38. The Healing of the Withered Hand on the Sabbath. — *Galilee.*

MATT. XII. 9–14.	MARK III. 1–6.	LUKE VI. 6–11.
9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγω-10 γὴν αὐτῶν. καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν λέγοντες· εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι; ἵνα κατηγορήσωσιν αὐτοῦ.	1 Καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα· 2 καὶ παρετήρουν αὐτὸν εἰ ἐν τοῖς σάββασιν θεραπεύει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.	6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ 7 ἦν ξηρά. παρετηροῦντο δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν
11 ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει 12 αὐτὸ καὶ ἐγερεῖ; πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου· ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.	3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἔγειρε εἰς τὸ 4 μέσον. καὶ λέγει αὐτοῖς· ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; 5 οἱ δὲ ἐσιώπων. ¹ καὶ περιβλεψάμενος αὐτοὺς μετ᾽ ὀργῆς, συνλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ·	8 αὐτοῦ. αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν· εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα· ἔγειρε καὶ στῆθι εἰς τὸ μέσον. 9 καὶ ἀναστὰς ἔστη. ¹ εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς· ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶ-10 σαι ἢ ἀπολέσαι. καὶ περιβλεψάμενος πάν-
13 τότε λέγει τῷ ἀνθρώπῳ· ἔκτει-		

[a] 7. Hos. 6 : 6.

Mc. 3 : 2. θεραπεύει ℵ Δ; θεραπεύσει A B C D L Treg. West.

Lc. 6 : 7. δὲ A it vg; add αὐτὸν ℵ B D L cop syrr West. Rev.

MATT. XII.	MARK III.	LUKE VI.
νόν σου τὴν χεῖρα. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη.	ἔκτεινον τὴν χεῖρα. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.	τας αὐτοὺς εἶπεν αὐτῷ· ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ.
14 ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.	6 καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποίησαν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.	11 αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καί διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

§ 39. Jesus arrives at the Sea of Tiberias, and is followed by multitudes.— *Lake of Galilee.*

MATT. XII. 15–21.	MARK III. 7–12.
15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας,	7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν εἰς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας καὶ ἀπὸ τῆς Ἰουδαίας ἠκολούθησαν,

8 [1] καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ 9 Τύρον καὶ Σιδῶνα, πλῆθος πολύ, ἀκούοντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα 10 μὴ θλίβωσιν αὐτόν· πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ 11 ἅψωνται, ὅσοι εἶχον μάστιγας. καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντες ὅτι σὺ εἶ ὁ υἱὸς τοῦ 12 θεοῦ. καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιῶσιν.

MATT. XII.

16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν 17 αὐτὸν ποιήσωσιν· ἵνα πληρωθῇ τὸ 18 ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·[a] ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα, ὁ ἀγαπητός μου ὃν ηὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν 19 τοῖς ἔθνεσιν ἀπαγγελεῖ. οὐκ ἐρίσει οὐδὲ κραυγάσει, οὐδὲ 20 ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, 21 ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν. καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.

[a] **18.** Is. 42 : 1 sq. Comp. Is. 11 : 10.

Mc. 3 : 5. χεῖρα B West.mg.; χεῖρά σου ℵ A C D L Δ al vg cop syrr [Treg.] West. txt.
6 ἐποίησαν ℵ C Δ West.mg.; ἐποίουν A Treg.mg.; ἐδίδουν B L Treg.txt. West. txt.
Mt. 12 : 15. πολλοί ℵ B vg; pm ὄχλοι C D L cop [Treg.]

Mc. 3 : 7. εἰς D Treg mg.; πρὸς ℵ A B C L Δ Treg.txt. West. | ἠκολούθησαν ℵ C Δ; -θησεν A B L Treg. West.; post Ἰουδαίας ℵ C Δ vg; post Γαλιλαίας A B L cop syrr Treg. West. Rev.
8 ἐποίει ℵ A C D Δ it vg cop syrr Treg. mg. West.mg.; ποιεῖ B L Treg.txt. West. txt.

§ 40. Jesus withdraws to the Mountain, and chooses the Twelve; the multitudes follow him. — *Near Capernaum.* [*Horns of Hattîn.*]

MARK III. 13–19.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν αὐτός, καὶ ἀπῆλ-14 θον πρὸς αὐτόν. καὶ ἐποίησεν δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσ-15 σειν ¹ καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαι-16 μόνια. καὶ ἐποίησεν τοὺς δώδεκα, καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι 17 Πέτρον· καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανηργές, ὅ ἐστιν υἱοὶ 18 βροντῆς· καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον 19 ¹ καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

MATT. X. 2–4.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, 3 ¹ Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Λεββαῖος, 4 ¹ Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

LUKE VI. 12–19.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀπο-14 στόλους ὠνόμασεν, ¹ Σίμωνα, ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρ-15 θολομαῖον ¹ καὶ Μαθθαῖον καὶ Θωμᾶν, καὶ Ἰάκωβον Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον 16 ζηλωτήν, ¹ καὶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης,

17 καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, 18 19 ¹ καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο· ¹ καὶ πᾶς ὁ ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας.

§ 41. The Sermon on the Mount. — *Near Capernaum.* [*Horns of Hattîn.*]

MATT. V. 1 — VIII. 1.

1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλ-2 θαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἀνοί-

LUKE VI. 20–49.

20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς

Mc. 3 : 14. δώδεκα A C² D L it vg; add οὓς καὶ ἀποστόλους ὠνόμασεν ℵ B C*vid Δ cop West. Rev. mg.; om A C² D L it vg cop syrr Treg. Rev. txt.
16 καὶ ἐποίησεν τοὺς δώδεκα ℵ B C* Δ Rev. mg.; om A C² D L it vg cop syrr Treg. Rev. txt.

Mt. 10 : 3. Λεββαῖος D West. mg.; Θαδδαῖος ℵ B vg cop Treg. West. Rev.; Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος C² L syrr.

MATT. V.

ξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς
3 λέγων· μακάριοι οἱ πτωχοὶ τῷ πνεύ-
ματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν
4 οὐρανῶν. μακάριοι οἱ πραεῖς, ὅτι αὐ-
5 τοὶ κληρονομήσουσιν τὴν γῆν.[a] μα-
κάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρα-
6 κληθήσονται. μακάριοι οἱ πεινῶντες

LUKE VI.

αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν·
μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν
21 ἡ βασιλεία τοῦ θεοῦ. μακάριοι οἱ
πεινῶντες νῦν, ὅτι χορτασθήσεσθε.
μακάριοι οἱ κλαίοντες νῦν, ὅτι γελά-
σετε.

7 καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. μακάριοι οἱ
8 ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,
9 ὅτι αὐτοὶ τὸν θεὸν ὄψονται. μακάριοι οἱ εἰρηνοποιοί, ὅτι υἱοὶ θεοῦ κλη-
10 θήσονται. μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν
11 ἡ βασιλεία τῶν οὐρανῶν. μακάριοί
ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώ-
ξουσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ'
12 ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ. χαίρετε
καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν
πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ
ἐδίωξαν τοὺς προφήτας τοὺς πρὸ
ὑμῶν.

22 μακάριοί ἐστε ὅταν μισήσωσιν
ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν
ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν
τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ
23 υἱοῦ τοῦ ἀνθρώπου. χάρητε ἐν ἐκείνῃ
τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ
ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ·
κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προ-
24 φήταις οἱ πατέρες αὐτῶν. Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παρά-
25 κλησιν ὑμῶν. οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. οὐαὶ οἱ γελῶν-
26 τες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. οὐαὶ ὅταν καλῶς εἴπωσιν ὑμᾶς πάντες
οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

MATT. V.

13 Ὑμεῖς ἐστὲ τὸ ἅλα τῆς γῆς· ἐὰν δὲ τὸ ἅλα μωρανθῇ, ἐν τίνι ἁλισθήσεται;
εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.
14 Ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κει-
15 μένη· οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν
16 λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ· οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμ-
προσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν
πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον
18 καταλῦσαι, ἀλλὰ πληρῶσαι. ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς
καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένη-
19 ται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως
τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν
20 ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. λέγω
γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ
Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

[a] 4. Comp. Ps. 37 : 11, 22, 29.

Mt. 5 : 4. ante v. 5, D 33 vg West.mg. Rev.mg.; post v. 5, ℵ B C cop A. V. West.txt Rev.txt.

MATT. V.

21 Ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις·[a] οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ,
22 ἔνοχος ἔσται τῇ κρίσει. ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ ῥαχά, ἔνοχος ἔσται
23 τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ¹ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός
24 σου ἔχει τι κατὰ σοῦ, ¹ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν
25 σου. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ· μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλα-
26 κὴν βληθήσῃ. ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

27 28 Ἠκούσατε ὅτι ἐῤῥέθη·[b] οὐ μοιχεύσεις. ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.
29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου
30 βληθῇ εἰς γέενναν. καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

31 Ἐῤῥέθη δέ·[c] ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ
32 ἀποστάσιον. ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

33 Πάλιν ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις·[d] οὐκ ἐπιορκήσεις, ἀποδώ-
34 σεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου. ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι
35 ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ· ¹μήτε ἐν τῇ γῇ, ὅτι ὑπο-πόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγά-
36 λου βασιλέως· μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα
37 λευκὴν ποιῆσαι ἢ μέλαιναν. ¹ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

38 Ἠκούσατε ὅτι ἐῤῥέθη·[e] ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα
39 ἀντὶ ὀδόντος. ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα,
40 στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμά-
41 τιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον
42 ἕν, ὕπαγε μετ' αὐτοῦ δύο. τῷ αἰτοῦντί

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29 τῷ τύπτοντί σε εἰς τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς.

30 παντὶ αἰτοῦντί σε δίδου,

[a] 21. Ex. 20 : 13. Lev. 24 : 21. [b] 27. Ex. 20 : 14. [c] 31. Deut. 24 : 1.
[d] 33. Ex. 20 : 7. Lev. 19 : 12. Deut. 23 : 21. [e] 38. Ex. 21 : 24. Lev. 24 : 20.

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22 *αὐτοῦ* pr ℵ* B vg; add *εἰκῇ* ℵ[cb] D L cop syrr [Treg.] Rev.mg. **25** *ὁ κριτὴς* ℵ B Rev.mg.; add *σε παραδῷ* D L vg cop syrr [Treg.] Rev.txt. **28** *ἐπιθυμῆσαι* ℵ*; add *αὐτὴν* B D L Treg. [West.]; add *αὐτῆς* ℵ[b]. **37** *ἔστω* ℵ D L; *ἔσται* B West.mg. Rev.mg.

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σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῇς.

43 Ἠκούσατε ὅτι ἐῤῥέθη·[a] ἀγαπήσεις τὸν πλησίον σου καὶ
44 μισήσεις τὸν ἐχθρόν σου. ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ προσεύχεσθε ὑπὲρ τῶν διω-
45 κόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ
46 δικαίους καὶ ἀδίκους. ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ
47 αὐτὸ ποιοῦσιν; καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;

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καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει.—

27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς
28 ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, ¹ εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς.—

32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς
33 ἀγαπῶσιν. καὶ γὰρ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ
34 αὐτὸ ποιοῦσιν. καὶ ἐὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.
35 Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδένα ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.

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48 ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

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36 γίνεσθε οἰκτίρμονες, καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.

VI. 1 Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν οὐρανοῖς.

2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀν-
3 θρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. ¹ σοῦ δὲ ποιοῦντος ἐλεη-
4 μοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου, ¹ ὅπως ἡ σοῦ ἐλεημοσύνη ᾖ ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως φα-
6 νῶσιν τοῖς ἀνθρώποις. ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. ¹ σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-

[a] 43. Comp. Lev. 19 : 18.

44 ὑμῶν ℵ B vg cop; add εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς D L. 46 τὸ αὐτὸ ℵ B L syrr; οὕτως D Z 33 cop Treg. West.mg.

Lc. 6 : 33. γὰρ ℵ* B; om ℵ^c A D L Ξ it vg Treg [West.] Rev. 35 μηδένα ℵ Ξ West.mg. Rev.mg.; μηδὲν A B D L cop Treg. West.txt. Rev.txt.

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7 δώσει σοι. Προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοί· δοκοῦσιν
8 γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. μὴ οὖν ὁμοιωθῆτε αὐτοῖς·
9 οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. οὕτως
οὖν προσεύχεσθε ὑμεῖς· πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά
10 σου· ¹ ἐλθάτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ
11 12 γῆς· ¹ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ
13 ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσε-
14 νέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ἐὰν γὰρ
ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ
15 οὐράνιος· ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπ-
τώματα ὑμῶν.

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσιν γὰρ
τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες. ἀμὴν λέγω ὑμῖν,
17 ἀπέχουσιν τὸν μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ το
18 πρόσωπόν σου νίψαι, ¹ ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί
σου τῷ ἐν τῷ κρυφαίῳ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει,
20 καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θησαυροὺς
ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσ-
21 σουσιν οὐδὲ κλέπτουσιν. ὅπου γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρ-
22 δία σου. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν ᾖ ὁ ὀφθαλμός σου
23 ἁπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ,
ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ
σκότος πόσον.

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον
ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δου-
25 λεύειν καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί
φάγητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν τῆς
26 τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι
οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν
27 ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; ¹ τίς δὲ ἐξ ὑμῶν
28 μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; καὶ περὶ ἐνδύμα-
τος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶ-
29 σιν οὐδὲ νήθουσιν. λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
30 περιεβάλετο ὡς ἓν τούτων. εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον
εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλι-
31 γόπιστοι; ¹ μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν ἢ τί πίωμεν ἢ τί περι-
32 βαλώμεθα; ¹ πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ
33 οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ

Mt. 6:8. *ὁ πατὴρ* D L Z 33; pm *ὁ θεὸς* ℵ* B [West.] Rev.mg. **13** *πονηροῦ* ℵ B D Z vg cop; add *ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.* L 33 syrr Rev.mg. **15** *ἀνθρώποις* ℵ D vg; add *τὰ παραπτώματα αὐτῶν* B L 33 cop. Treg. [West.] Rev. **22** *ἐὰν* ℵ vg; add *οὖν* B L Δ syrr Treg. West. Rev. **25** *φάγητε* ℵ vg; add *ἢ τί πίητε* B Treg. [West.] Rev. **33** *βασιλείαν* ℵ B; add *τοῦ θεοῦ* L 33 vg syrr Treg.

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34 τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

MATT.	LUKE VI.
VII. 1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε. 2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.	37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε· 38 [1] δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλόν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ 39 μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς. μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦν- 40 ται; [1] οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς 41 ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. τί δὲ
3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; 4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλ- 5 μῷ σου. ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.	βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; 42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν. —

6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ 8 ἀνοιγήσεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, 9 καὶ τῷ κρούοντι ἀνοιγήσεται. ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτή- 10 σει ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; [1] ἢ καὶ ἰχθὺν αἰτήσει, 11 μὴ ὄφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

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12 πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.	31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. —

13 εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα [ἡ πύλη] καὶ εὐρύχωρος ἡ ὁδὸς 14 ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· ὅτι

Mt. 7 : 13. ἡ πύλη ℵ[b] B C L vg cop syrr mg. [Tisch.] West.mg.; om ℵ* West.txt. Rev. 14 ὅτι ℵ* B*; τί ℵ[b vid] et[c] B[2] C L vg syrr Treg. Rev.mg.

MATT. VII.

στενὴ [ἡ πύλη] καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.

15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δέ εἰσιν λύκοι ἅρ-
16 παγες. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβό-
17 λων σῦκα; οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν
18 δένδρον καρποὺς πονηροὺς ποιεῖ. οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν
19 καρποὺς καλοὺς ἐνεγκεῖν. πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκό-
20 πτεται καὶ εἰς πῦρ βάλλεται. ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

21 Οὐ πᾶς ὁ λέγων μοι κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ

LUKE VI.

44 Ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου
43 σταφυλὴν τρυγῶσιν. — Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν
45 καρπὸν καλόν. — ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

46 Τί δέ με καλεῖτε· κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;

MATT. VII.

22 πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι
23 δυνάμεις πολλὰς ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνων ὑμᾶς, ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέ-
25 τραν. καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν· τεθεμελίωτο γὰρ ἐπὶ τὴν
26 πέτραν. καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν
27 ἄμμον. καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι

LUKE VI.

47 πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι
48 ἐστὶν ὅμοιος. ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ
49 τὸ καλῶς οἰκοδομῆσθαι αὐτήν. ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς συνέπεσεν, καὶ

Mt. 7 : 14. ἡ πύλη ℵ B C et omn. vg [Tisch.] Treg. West. Rev. 18 ἐνεγκεῖν pr ℵ*vid B; ποιεῖν ℵ** C Z Treg. | ἐνεγκεῖν sc ℵ*; ποιεῖν ℵb etca B C Z Treg. West.

Lc. 6 : 45. πονηρὸς ℵ* B D L cop; add ἄνθρωπος ℵc A C Ξ vg syrr | πονηροῦ ℵ B D L Ξ; add θησαυροῦ τῆς καρδίας αὐτοῦ A C cop syrr. 48 διὰ τὸ καλῶς οἰκοδομῆσθαι ℵ B L Ξ 33 cop; τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν A C D vg Rev.mg.

MATT. VII.

καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

LUKE VI.

ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ 29 ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

VIII. 1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

§ 42. The Healing of the Centurion's Servant. — *Capernaum.*

MATT. VIII. 5–13.

5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ, προσῆλθεν αὐτῷ ἑκατοντάρχης 6 παρακαλῶν αὐτὸν [1] καὶ λέγων· κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.

7 λέγει αὐτῷ· ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.

8 ἀποκριθεὶς δὲ ὁ ἑκατοντάρχης ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς·

ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται 9 ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίη-10 σον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν· ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν

LUKE VII. 1–10.

1 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, 2 εἰσῆλθεν εἰς Καφαρναούμ. Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλ-4 θὼν διασώσῃ τὸν δοῦλον αὐτοῦ. οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν ἠρώτων αὐτὸν σπουδαίως, λέγοντες ὅτι ἄξιός ἐστιν ᾧ 5 παρέξῃ τοῦτο· ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν 6 αὐτὸς ᾠκοδόμησεν ἡμῖν. ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος τῆς οἰκίας, ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων· κύριε, μὴ σκύλλου· οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου 7 εἰσέλθῃς· διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ 8 ἰαθήτω ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίησον τοῦτο, 9 καὶ ποιεῖ. ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν·

Mt. 8 : 1. καταβάντι δὲ αὐτῷ ℵ* ; καταβάντος δὲ (καὶ καταβ. Z) αὐτοῦ ℵ[b] B C Z Treg. West.

Lc. 7 : 1. ἐπειδὴ A B C* ; ἐπεὶ δὲ ℵ C[2] L Ξ vg cop Treg.mg. West.mg.

4 ἠρώτων ℵ D L Ξ ; παρεκάλουν (-λεσαν A) A B C Treg. West. Rev.

6 ἔπεμψεν ℵ* B; add πρὸς (ἐπ' A) αὐτὸν ℵ[c] A C D L Treg. Rev. | λέγων ℵ* vg ; add αὐτῷ ℵ[c] A B C D L Treg. West. Rev.

Mt. 8 : 9. ἐξουσίαν C L; add τασσόμενος ℵ B [West.] Rev.mg. 10 οὐδὲ — εὗρον ℵ C; παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον B cop Treg. West. Rev.mg.

MATT. VIII.	LUKE VII.
τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. 11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· 12 ¹ οἱ δὲ υἱοὶ τῆς βασιλείας ἐξελεύσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν 13 ὀδόντων. καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.	λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. 10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δοῦλον ὑγιαίνοντα.

§ 43. The Raising of the Widow's Son. — *Nain.*

Luke VII. 11–17.

11 Καὶ ἐγένετο ἐν τῇ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναΐν, καὶ συνεπορεύ-
12 οντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολύς. ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ
13 αὕτη ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. καὶ ἰδὼν αὐτὴν ὁ
14 κύριος ἐσπλαγχνίσθη ἐπ' αὐτὴν καὶ εἶπεν αὐτῇ· μὴ κλαῖε. καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν· νεανίσκε, σοὶ λέγω,
15 ἐγέρθητι. καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ
16 μητρὶ αὐτοῦ. ἔλαβεν δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι
17 προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ ἐν πάσῃ τῇ περιχώρῳ.

§ 44. John the Baptist in prison sends Disciples to Jesus. — *Galilee: Capernaum?*

Matt. XI. 2–19.	Luke VII. 18–35.
2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πεμ-3 ψας διὰ τῶν μαθητῶν αὐτοῦ ¹ εἶπεν αὐτῷ· σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;	18 Καὶ ἀπήγγειλαν Ἰωάννει οἱ μαθη-19 ταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν κύριον λέγων· σὺ εἶ ὁ ἐρχόμενος, 20 ἢ ἄλλον προσδοκῶμεν; παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε λέγων· σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσ-21 δοκῶμεν; ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς

Mt. 8:12. ἐξελεύσονται ℵ*vid West.mg.; ἐκβληθήσονται ℵa B C vg cop Treg. West.txt.
Lc. 7:11. ἐν τῇ ἑξῆς ℵ* C D cop syrr Treg.mg. West.mg. Rev.mg.; ἐν τῷ ἑξῆς ℵc A B L vg Treg.txt. West.txt. Rev.txt. | ἱκανοὶ A C [Treg.mg.]; om ℵ B D L Ξ vg cop Treg.txt. West. Rev.
19 ἄλλον A D Treg.mg.; ἕτερον ℵ B L Ξ 33 Treg.txt. West. 20 ἄλλον A B; ἕτερον ℵ D L Ξ Treg.mg. West.mg.

MATT. XI.

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· πορευθέντες 5 ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται·[a] 6 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 8 ἀλλὰ τί ἐξήλθατε; ἄνθρωπον ἰδεῖν ἐν μαλακοῖς ἠμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες 9 ἐν τοῖς οἴκοις τῶν βασιλέων. ἀλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφή- 10 του. οὗτός ἐστιν περὶ οὗ γέγραπται·[b] ἰ δ ο ὺ ἐ γ ὼ ἀ π ο σ τ έ λ λ ω τ ὸ ν ἄ γ γ ε λ ό ν μ ο υ π ρ ὸ π ρ ο σ ώ π ο υ σ ο υ, ὃ ς κ α τ α σ κ ε υ ά σ ε ι τ ὴ ν ὁ δ ό ν σ ο υ ἔ μ π ρ ο σ θ έ ν σ ο υ. 11 ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ 12 ἐστίν. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ 13 ἁρπάζουσιν αὐτήν. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου 14 ἐπροφήτευσαν, καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλείας ὁ μέλλων 15 ἔρχεσθαι.[c] ὁ ἔχων ὦτα ἀκουέτω.

16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις

LUKE VII.

22 ἐχαρίσατο βλέπειν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννει ἃ εἴδετε καὶ ἠκούσατε, ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, 23 πτωχοὶ εὐαγγελίζονται·[a] καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ 25 ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχον- 26 τες ἐν τοῖς βασιλείοις εἰσίν. ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προ- 27 φήτου. οὗτός ἐστιν περὶ οὗ γέγραπται·[b] ἰ δ ο ὺ ἀ π ο σ τ έ λ λ ω τ ὸ ν ἄ γ γ ε λ ό ν μ ο υ π ρ ὸ π ρ ο σ ώ π ο υ σ ο υ, ὃ ς κ α τ α σ κ ε υ ά σ ε ι τ ὴ ν 28 ὁ δ ό ν σ ο υ ἔ μ π ρ ο σ θ έ ν σ ο υ. λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ 29 θεοῦ μείζων αὐτοῦ ἐστίν. καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν, βαπτισθέντες τὸ βάπ- 30 τισμα Ἰωάννου· οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ᾽ αὐτοῦ.

31 Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοι-

[a] **5** etc. Comp. Is. 35 : 5 sq.; 61 : 1 sq.
[c] **14**. Mal. 3 : 23 [4, 5].
[b] **10** etc. Mal. 3 : 1.

Lc. 7 : 24, 25, 26. *ἐξεληλύθατε* Δ (v. 26. A); *ἐξήλθατε* ℵ A B D L Ξ Treg. West. Rev.

Mt. 11 : 9. *ἐξήλθατε; προφήτην ἰδεῖν;* ℵ* B Z Treg.mg.; *ἐξήλθατε ἰδεῖν; προφήτην;* ℵc C D Treg.txt. Rev.mg.

Lc. 7 : 28. *προφήτης* A (D) vg; om ℵ B L Ξ cop [Treg.] West. Rev.

Mt. 11 : 15. *ὦτα* B D Rev.mg.; add *ἀκούειν* ℵ C L [Treg.] Rev.txt.

MATT. XI.

ἐν ταῖς ἀγοραῖς, ἃ προσφωνοῦντα τοῖς
17 ἑτέροις [1] λέγουσιν· ηὐλήσαμεν ὑμῖν,
καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν,
18 καὶ οὐκ ἐκόψασθε. ἦλθεν γὰρ Ἰω-
άννης μήτε ἐσθίων μήτε πίνων, καὶ
19 λέγουσιν· δαιμόνιον ἔχει. ἦλθεν ὁ
υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος
καὶ οἰνοπότης, τελωνῶν φίλος καὶ
ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία
ἀπὸ τῶν ἔργων αὐτῆς.

LUKE VII.

32 οι; ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγο-
ρᾷ καθημένοις καὶ προσφωνοῦσιν ἀλ-
λήλοις λέγοντες· ηὐλήσαμεν ὑμῖν
καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ
33 οὐκ ἐκλαύσατε. ἐλήλυθεν γὰρ Ἰωάν-
νης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον
μηδὲ πίνων οἶνον, καὶ λέγετε· δαιμό-
34 νιον ἔχει. ἐλήλυθεν ὁ υἱὸς τοῦ ἀν-
θρώπου ἐσθίων καὶ πίνων, καὶ λέγετε·
ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
35 φίλος τελωνῶν καὶ ἁμαρτωλῶν. καὶ
ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

§ 45. Reflections of Jesus on appealing to his mighty Works. — *Capernaum?*

Matt. XI. 20–30.

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ,
21 ὅτι οὐ μετενόησαν· οὐαί σοι Χοραζείν, οὐαί σοι Βηθσαϊδάν, ὅτι εἰ ἐν Τύρῳ καὶ
Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
22 μετενόησαν. πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρί-
23 σεως ἢ ὑμῖν. καὶ σὺ Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾅδου κατα-
βιβασθήσῃ, ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί,
24 ἔμεινεν ἂν μέχρι τῆς σήμερον. πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον
ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.
25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· ἐξομολογοῦμαί σοι πάτερ,
κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ
26 ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπρο-
27 σθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν
υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν
28 βούληται ὁ υἱὸς ἀποκαλύψαι. Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτι-
29 σμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ'
ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς
30 ὑμῶν. ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

§ 46. While sitting at meat with a Pharisee, Jesus is anointed by a Woman who had been a Sinner. — *Capernaum?*

Luke VII. 36–50.

36 Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς
37 τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτω-

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Lc. 7 : 32. λέγοντες D L; λέγοντα ℵ[c] Ξ; καὶ λέγουσιν A; ἃ λέγει ℵ* B West. Rev.
33 μὴ ℵ B Ξ; μήτε A D L Treg. | μηδὲ ℵ; μήτε A B D L Ξ Treg. West.

Mt. 11 : 19. ἔργων ℵ B* cop; τέκνων B[2] C D vg Treg.mg. Rev.mg. **23** καταβιβασθήσῃ ℵ C al cop syrr Rev.mg.; καταβήσῃ B D it vg Treg. West. Rev.txt.

LUKE VII.

λός, καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβα-
38 στρον μύρου ¹ καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν,
39 καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ. ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς
40 καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ· διδάσκαλε, εἰπέ,
41 φησίν. δύο χρεοφειλέται ἦσαν δανιστῇ τινί· ὁ εἷς ὤφειλεν δηνάρια πεντα-
42 κόσια, ὁ δὲ ἕτερος πεντήκοντα. μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις
43 ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν; ¹ ἀποκριθεὶς Σίμων εἶπεν·
44 ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· ὀρθῶς ἔκρινας. ¹ καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μου ἐπὶ τοὺς πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυ-
45 σιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν. φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλειπεν καταφιλοῦσά μου τοὺς πόδας.
46 ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέν μου τοὺς πόδας.
47 οὗ χάριν, λέγω σοι, ἀφέωνται αὐτῆς αἱ ἁμαρτίαι αἱ πολλαί, ὅτι ἠγάπησεν πολύ·
48 ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. εἶπεν δὲ αὐτῇ· ἀφέωνταί σου αἱ ἁμαρτίαι.
49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν, ὃς καὶ ἁμαρ-
50 τίας ἀφίησιν; ¹ εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε, πορεύου εἰς εἰρήνην.

§ 47. Jesus, with the Twelve, makes a second Circuit in Galilee.

LUKE VIII. 1–3.

1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσ-
2 σων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, ¹ καὶ γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν,
3 Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, ¹ καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

§ 48. The Healing of a Demoniac. The Scribes and Pharisees blaspheme.—*Galilee.*

MARK III. 20–30.

20 Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς
21 μήτε ἄρτον φαγεῖν. καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ ὅτι ἐξέστη.

Lc. 7:39. προφήτης א A D L; pm ὁ B Ξ Treg.mg. [West.] Rev.mg.
45 διέλειπεν א A West.mg.; διέλιπεν B D Treg. West.txt.

Mc. 3:20. ὄχλος א* C L*; pm ὁ א^c A B D L^corr. Δ Treg. [West.] Rev. | μήτε א C D μηδὲ A B L Δ Treg. West. Rev.

MATT. XII. 22–37.

22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν 23 καὶ βλέπειν. καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· μήτι οὗτός ἐστιν ὁ 24 υἱὸς Δαυείδ; οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων. 25 εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς·

πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ 26 σταθήσεται. καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

MARK III.

22 καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοὺλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ 23 δαιμόνια. καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· πῶς δύναται σατανᾶς σατανᾶν ἐκβάλ24 λειν; καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ 25 βασιλεία ἐκείνη. καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη σταθῆ26 ναι. καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτόν, ἐμερίσθη, καὶ οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει.

LUKE XI. 14, 15, 17–23.

14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι· 15 τινὲς δὲ ἐξ αὐτῶν εἶπον· ἐν Βεελζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ 17 δαιμόνια· — αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς·

πᾶσα βασιλεία διαμερισθεῖσα ἐφ' ἑαυτὴν ἐρημοῦται, καὶ οἶκος 18 ἐπὶ οἶκον πίπτει. εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια.

MATT. XII.

27 καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσον28 ται ὑμῶν. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία 29 τοῦ θεοῦ. ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἁρ-

LUKE XI.

19 εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσον20 ται ὑμῶν. εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβαλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

MARK III.

27 ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη

21 Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν

Mt. 12 : 22. προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός ℵ C D it vg West.mg.; προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν B cop syrr Treg.mg. West.txt.

Lc. 11 : 14. καὶ αὐτὸ ἦν A[corr.] C vg; om ℵ A* B L cop Treg.[txt.] et mg. West. Rev.

Mc. 3 : 26. ἐμερίσθη καὶ ℵ* C* vid Δ vg; καὶ μεμέρισται A C² cop syrr Treg.txt.; καὶ ἐμερίσθη ℵ[c] B L Treg.mg. West. Rev.

Lc. 11 : 20. ἐκβάλλω ℵ* A; pm (ante ἐν D) ἐγὼ ℵ[a] B C D L [Treg.] [West.] Rev.

MATT. XII.

πάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσῃ; ὁ μὴ ὢν 30 μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

MARK III.

αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

LUKE XI.

εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ· 22 ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ δια- 23 δίδωσιν. ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασ- 32 φημία οὐκ ἀφεθήσεται. καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

MARK III.

28 ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι, ὅσα 29 ἂν βλασφημήσωσιν· ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος 30 ἔσται αἰωνίου ἁμαρτήματος. ὅτι ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει.

33 Ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον 34 γινώσκεται. γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ 35 γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει τὰ ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ 36 θησαυροῦ ἐκβάλλει πονηρά. λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν οἱ 37 ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

§ 49. The Scribes and Pharisees seek a Sign. Our Lord's Reflections.—*Galilee.*

MATT. XII. 38–45.

38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ Φαρισαίων λέγοντες· διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον 39 ἰδεῖν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προ- 40 φήτου. ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας,[a] οὕτως ἔσται ὁ υἱὸς τοῦ

LUKE XI. 16, 24–26, 29–36.

16 Ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.—

29 Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν· ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰω- 30 νᾶ. καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευείταις σημεῖον,[a] οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.—

[a] 40 etc. Jon. 2:1 [1:17.]

Mt. 12:29. *διαρπάσῃ* ℵ D; *διαρπάσει* B C L Treg. West. (*ἰσχυρόν;—διαρπάσει.*)
Mc. 3:29. *ἔσται* ℵ D L Δ 33 Treg.mg.; *ἐστιν* A B C cop syrr Treg.txt. West. Rev. | *ἁμαρτήματος* ℵ B L Δ 33; *ἁμαρτίας* C*vid D vg cop Treg.mg.; *κρίσεως* A C² syrr.
Mt. 12:35. *τὰ ἀγαθά* ℵ C West.mg.; om *τὰ* B D Treg. West.txt. Rev.

MATT. XII.

ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς
41 ἡμέρας καὶ τρεῖς νύκτας. ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,[a] καὶ ἰδοὺ πλεῖον Ἰωνᾶ
42 ὧδε. βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος,[b] καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.

LUKE XI.

32 ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,[a] καὶ ἰδοὺ πλεῖον
31 Ἰωνᾶ ὧδε. — βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος,[b] καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. —

33 Οὐδεὶς λύχνον ἅψας εἰς κρυπτὴν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι
34 τὸ φέγγος βλέπωσιν. ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν·
35 ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. ' σκόπει οὖν μὴ τὸ φῶς
36 τὸ ἐν σοὶ σκότος ἐστίν. εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε. —

MATT. XII.

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν,
44 καὶ οὐχ εὑρίσκει. τότε λέγει· εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον. καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον.
45 τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

LUKE XI.

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὑρίσκον λέγει· ὑποστρέψω εἰς
25 τὸν οἶκόν μου ὅθεν ἐξῆλθον. καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κε-
26 κοσμημένον. τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

§ 50. The true Disciples of Christ his nearest Relatives. — *Galilee.*

LUKE XI. 27, 28.

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας.

[a] 41 etc. Jon. 3:4, 5.   [b] 42 etc. 1 K. 10:1 sq.

Mt. 12:44. *καὶ* sc ℵ C* Z[vid] syrr; om B C[2] D L cop Treg. [West.] Rev.
Lc. 11:33. *φέγγος* A L Treg.mg.; *φῶς* ℵ B C D Treg.txt. West. Rev. 25 *εὑρίσκει* ℵ* A D; add *σχολάζοντα* ℵ B C L cop [Treg.mg.] [West.]

LUKE XI.

28 αὐτὸς δὲ εἶπεν· μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

Matt. XII. 46–50.

46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω ζητοῦντες αὐτῷ 47 λαλῆσαι. [εἶπεν δέ τις αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ζητοῦντές σοι λαλῆσαι.] 48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ· τίς ἐστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί 49 μου; καὶ ἐκτείνας τὴν χεῖρα ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελ- 50 φοί μου· ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

Mark III. 31–35.

31 Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. 32 καὶ ἐκάθητο περὶ αὐτόν ὄχλος, καὶ λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου 33 ἔξω ζητοῦσίν σε. καὶ ἀποκριθεὶς αὐτοῖς λέγει· τίς ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί 34 μου; καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει· ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

35 ὃς ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστίν.

Luke VIII. 19–21.

19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.

20 ἀπηγγέλη δὲ αὐτῷ ὅτι ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν σε 21 θέλοντες. ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς·

μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

§ 51. At a Pharisee's Table, Jesus denounces Woes against the Pharisees and others. [Comp. § 123.] — *Galilee.*

Luke XI. 37–54.

37 Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελ- 38 θὼν δὲ ἀνέπεσεν. ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη 39 πρὸ τοῦ ἀρίστου. εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς 40 καὶ πονηρίας. ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;

Mc. 3 : 31. ἔρχεται ℵ D; ἔρχονται A B C L Δ vg cop syrr Treg. West. Rev.

Lc. 8 : 19. αὐτοῦ pr ℵ D cop; om A B L Ξ vg Treg. West. Rev.

Mt. 12 : 47. εἶπεν — λαλῆσαι ℵ[a] C D Z vg cop syrr [Tisch.] West.mg.; om ℵ* B L West.txt. Rev.mg.

Mc. 3 : 32. καὶ αἱ ἀδελφαί σου A D [Treg. mg.] West.mg.; om ℵ B C L Δ vg cop Treg. txt. West.txt. Rev.

33 μου sc ℵ A C L Δ vg cop syrr; om B D[gr] [Treg.] West. **35** ὃς B cop; add γὰρ ℵ A C D L Δ al omn vg syrr [Treg.] West.mg. Rev.

LUKE XI.

41 42 ¹πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστίν. ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα ἔδει
43 ποιῆσαι κἀκεῖνα μὴ παρεῖναι. οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρω-
44 τοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς
46 ὑβρίζεις. ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορ-
47 τίοις. οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, καὶ οἱ πατέρες ὑμῶν
48 ἀπέκτειναν αὐτούς. ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέ-
49 ρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε. διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ
50 αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώξουσιν, ¹ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφη-
51 τῶν τὸ ἐκχυννόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, ¹ἀπὸ αἵματος Ἅβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ
52 τοῦ οἴκου·[a] ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

53 Κἀκεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς
54 ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, ¹ἐνεδρεύοντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.

§ 52. Jesus discourses to his Disciples and the Multitude. — *Galilee.*

LUKE XII. 1–59.

1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς
2 ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ
3 οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμεί-
4 οις, κηρυχθήσεται ἐπὶ τῶν δωμάτων. Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν
5 τι ποιῆσαι. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε.
6 οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλε-
7 λησμένον ἐνώπιον τοῦ θεοῦ. ¹ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθ-
8 μηνται. μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. ¹λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμο-

[a] 51. Gen. 4 : 8; 2 Chr. 24 : 20 sq.

Lc. 11 : 42. ταῦτα ℵ* A D; add δὲ ℵ[a] B C L vg Treg. West. Rev. 53 κἀκεῖθεν ἐξελθόντος αὐτοῦ ℵ B C L 33 cop; λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς A D vg Treg.mg. West.mg. 54 ἐνεδρεύοντες (om D) ℵ; add αὐτὸν A B C L vg syrr Treg. West. Rev.

LUKE XII.

9 λογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ· ὁ δὲ ἀρνησάμενός με ἐνώ-
10 πιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον
11 πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολο-
12 γήσησθε ἢ τί εἴπητε· τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

13 Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ· διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι
14 μετ' ἐμοῦ τὴν κληρονομίαν. ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπε, τίς με κατέστησεν κρι-
15 τὴν ἢ μεριστὴν ἐφ' ὑμᾶς; ¹ εἶπεν δὲ πρὸς αὐτούς· ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρ-
16 χόντων αὐτῷ. Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· ἀνθρώπου τινὸς πλου-
17 σίου εὐφόρησεν ἡ χώρα. καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω, ὅτι οὐκ
18 ἔχω ποῦ συνάξω τοὺς καρπούς μου; ¹ καὶ εἶπεν· τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ
19 τὰ ἀγαθά μου, ¹ καὶ ἐρῶ τῇ ψυχῇ μου· ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη
20 πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. εἶπεν δὲ αὐτῷ ὁ θεός· ἄφρων, ταύτῃ
21 τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; ¹ οὕτως ὁ θησαυρίζων αὑτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ
23 τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε. ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ
24 τὸ σῶμα τοῦ ἐνδύματος. κατανοήσατε τοὺς κόρακας, ὅτι οὔτε σπείρουσιν οὔτε θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ
25 μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσ-
26 θεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν; εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ
27 τῶν λοιπῶν μεριμνᾶτε; κατανοήσατε τὰ κρίνα, πῶς οὔτε νήθει οὔτε ὑφαίνει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.
28 εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ
29 θεὸς οὕτως ἀμφιέζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι. καὶ ὑμεῖς μὴ ζητεῖτε τί
30 φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε. ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κό-
31 σμου ἐπιζητοῦσιν· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων. πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.

32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν
33 βασιλείαν. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου
34 κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ
35 καὶ ἡ καρδία ὑμῶν ἔσται. Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύ-
36 χνοι καιόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν

Lc. 12:18. τὰ γενήματά μου ℵ* A D Treg. mg. West.mg.; τὸν σῖτον (add μου ℵ^a etc) ℵ^a etc B L cop Treg txt. West.txt. Rev. | καὶ τὰ ἀγαθά μου ℵ^a etc A B L vg cop syrr; om ℵ* D West.mg. **23** ψυχὴ A al vg; pm γὰρ ℵ B D L cop Treg. West. Rev. **24** οὔτε — οὔτε ℵ D L West.mg.; οὐ — οὐδὲ A B Treg. (mg. οὔτε sc.) West.txt. **27** πῶς — ὑφαίνει D West.mg.; πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει ℵ A B L vg cop syrr Treg. West.txt Rev. **31** αὐτοῦ ℵ B D gr* L cop; τοῦ θεοῦ A D² vg syrr Rev.mg.

LUKE XII.

37 αὐτῷ. μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει
38 αὐτοῖς. κἂν ἐν τῇ δευτέρᾳ, κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακά-
39 ριοί εἰσιν. τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης, ποίᾳ ὥρᾳ ὁ κλέπτης
40 ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. καὶ ὑμεῖς γίνεσθε ἕτοι-
μοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
41 Εἶπεν δὲ αὐτῷ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ
42 καὶ πρὸς πάντας; [1] καὶ εἶπεν ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρό-
νιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ
43 σιτομέτριον; μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποι-
44 οῦντα οὕτως. ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστή-
45 σει αὐτόν. ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός
μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ
46 πίνειν καὶ μεθύσκεσθαι· ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσ-
δοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ
47 τῶν ἀπίστων θήσει. ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ
48 καὶ μὴ ἑτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς· ὁ δὲ μὴ
γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολύ,
πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν
αὐτόν.
49 50 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη; βάπτισμα δὲ
51 ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ. δοκεῖτε ὅτι εἰρήνην
52 παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν ἀλλ' ἢ διαμερισμόν. [1] ἔσονται
γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ
53 τρισὶν [1] διαμερισθήσονται, πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα
καὶ θυγάτηρ ἐπὶ μητέρα, πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν.
54 Ἔλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν
55 εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὕτως· καὶ ὅταν νότον πνέοντα
56 λέγετε ὅτι καύσων ἔσται, καὶ γίνεται. ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ
57 τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; Τί δὲ
58 καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου
ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ
σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε
59 βαλεῖ εἰς φυλακήν. λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὗ καὶ τὸ ἔσχατον
λεπτὸν ἀποδῷς.

Lc. 12:38. *μακάριοί εἰσιν* ℵ*; add *οἱ δοῦλοι* A vg syrr [Treg.]; add *ἐκεῖνοι* ℵ[a] A B D L vg syrr Treg. West. Rev. **39** *οὐκ* ℵ* D West.mg.; pm *ἐγρηγόρησεν ἂν καὶ* ℵ[a] et[c] A B L cop Treg.txt. et [mg.] West.txt. Rev.

41 *αὐτῷ* ℵ A vg cop; om B D L 33 Treg. West. Rev.

52, 53 *τρισὶν διαμερισθήσονται, πατὴρ* D L U; *τρισίν, διαμ. πατὴρ* Treg. West. (*τρισῖν.* Steph. Rev.)

53 *διαμερισθήσονται* ℵ B D L U vg cop; *διαμερισθήσεται* A X Δ syrr. **56** *οὐ δοκιμάζετε* A D vg Treg.mg.; *οὐκ οἴδατε δοκιμάζειν* ℵ B L 33 cop Treg.txt. West. Rev.

§ 53. The Slaughter of certain Galilæans. Parable of the Barren Fig-tree.—*Galilee.*

LUKE XIII. 1–9.

1 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων 2 ὧν τὸ αἷμα Πειλᾶτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους 3 ἐγένοντο, ὅτι ταῦτα πεπόνθασιν; οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῆτε, πάν- 4 τες ὁμοίως ἀπολεῖσθε. ἢ ἐκεῖνοι οἱ δεκαοκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας 5 τοὺς ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ; οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήσητε, πάντες ὡσαύτως ἀπολεῖσθε.

6 Ἔλεγεν δὲ ταύτην τὴν παραβολήν. Συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ 7 ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν. εἶπεν δὲ πρὸς τὸν ἀμπελουργόν· ἰδοὺ τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ 8 ταύτῃ καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ἱνατί καὶ τὴν γῆν καταργεῖ; [1] ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω 9 περὶ αὐτὴν καὶ βάλω κόπρια, [1] κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

§ 54. Parable of the Sower.—*Lake of Galilee: Near Capernaum?*

MATT. XIII. 1–23.

1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἐκ τῆς οἰκίας ἐκάθητο παρὰ τὴν 2 θάλασσαν. καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν 3 αἰγιαλὸν εἱστήκει. καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων· ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτά.

MARK IV. 1–25.

1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. 2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· 3 [1] ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι. 4 καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό.

LUKE VIII. 4–18.

4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ 5 παραβολῆς· ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό·

Lc. 13 : 4. ἐν Ἱερουσαλήμ ℵ A vg cop syrr; om ἐν B D L Treg. West. Rev.

Mt. 13 : 4. ἦλθεν (ἦλθον D L Z Treg. West.mg.) τὰ πετεινὰ καὶ ℵ C D L Z West. mg.; ἐλθόντα τὰ πετεινὰ B West.txt.

MATT. XIII.	MARK IV.	LUKE VIII.
5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ 6 ἔχειν βάθος γῆς· ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.	5 καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ 6 ἔχειν βάθος γῆς· καὶ ὅτε ἀνέτειλεν ὁ ἥλιος, ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.	6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα·
7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἔπνιξαν αὐτά.	7 καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνάβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ 8 ἔδωκεν.	7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συνφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.
8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπόν, ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.	καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενον, καὶ ἔφερεν εἰς τριάκοντα καὶ εἰς ἑξήκοντα καὶ εἰς 9 ἑκατόν.	8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα.
9 ὁ ἔχων ὦτα ἀκουέτω.	καὶ ἔλεγεν· ὃς ἔχει ὦτα ἀκούειν, ἀκουέτω.	ταῦτα λεγων ἐφώνει· ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.
10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· διατί ἐν παραβολαῖς 11 λαλεῖς αὐτοῖς; ὁ δὲ ἀποκριθεὶς εἶπεν· ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. 12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται 13 ἀπ' αὐτοῦ. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι	10 καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτουν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα 11 τὰς παραβολάς. καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς πάντα γίνεται,	9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή. 10 ὁ δὲ εἶπεν· ὑμῖν δίδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς,

Mt. 13 : 9. *ὦτα* ℵ B L; add *ἀκούειν* C D [Treg.] Rev.mg.

Mc. 4 : 8. *αὐξανόμενον* A C D L Δ; *αὐξανόμενα* ℵ B West. Rev. \| *εἰς* pr ℵ B C* L Δ; *ἐν* (*ἓν* D) A C² D Treg.mg. \| *εἰς* sc et tr ℵ C* Δ West.mg.; *ἐν* (*ἓν* D West.mg.) A B C² D L Treg.mg. West.txt. et mg.

10 *ἠρώτουν* ℵ C; *ἠρώτων* (*ἐπηρ*—D) A B D L Δ 33 Treg. West. Rev.

Mt. 13 : 11. *εἶπεν* ℵ C Z cop; add *αὐτοῖς* B D L Treg. West.mg. Rev.

MATT. XIII.

βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιοῦσιν. 14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα·[a]

MARK IV.

12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν,[a] μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.

LUKE VIII.

ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν.[a]

ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. 15 *ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.* 16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν. 17 ἀμὴν λέγω

MATT. ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ ἴδαν, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

MARK. 13 καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;

MATT. 18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. 19 παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. 20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· 21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. 22 ὁ δὲ

MARK. 14 ὁ σπείρων τὸν λόγον σπείρει. 15 οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον ἐν αὐτοῖς. 16 καὶ οὗτοι ὁμοίως εἰσὶν οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται. 18 καὶ

LUKE. 11 ἔστιν δὲ αὕτη ἡ παραβολή. ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. 12 οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τὴν πέτραν οἳ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. 14 τὸ δὲ

[a] 14 etc. Is. 6:9, 10.

Mt. 13:17. ἀμὴν ℵ; add γὰρ B C D cop syrr Treg. West. Rev.

Mc. 4:15. ἐν αὐτοῖς ℵ C L Δ; εἰς αὐτούς B Treg. West. Rev.; ἐν ταῖς καρδίαις αὐτῶν D vg Treg.mg.; ἀπὸ τῆς καρδίας αὐτῶν A.

Lc. 8:13. τὴν πέτραν ℵ* D West.mg.; τῆς πέτρας ℵ[c] A B L Treg. West.txt.

MATT. XIII.

εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συνπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.

23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

MARK IV.

ἄλλοι εἰσὶν οἱ ἐπὶ τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες, 19 [1] καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται. 20 καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.

LUKE VIII.

εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν.

15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

MARK IV.

21 Καὶ ἔλεγεν αὐτοῖς ὅτι μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; 22 οὐ γάρ ἐστιν τι κρυπτόν, ἐὰν μὴ ἵνα φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. 23 εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω. 24 Καὶ ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν. 25 ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

LUKE VIII.

16 Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. 17 οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ. 18 βλέπετε οὖν, πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

§ 55. Parable of the Tares. Other Parables. — *Near Capernaum?*

MATT. XIII. 24–53.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν 25 ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ 26 ἀπῆλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ 27 ζιζάνια. προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ· κύριε, οὐχὶ 28 καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; [1] ὁ δὲ ἔφη αὐτοῖς· ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ· θέλεις οὖν 29 ἀπελθόντες συλλέξωμεν αὐτά; [1] ὁ δὲ φησίν· οὔ, μήποτε συλλέγοντες τὰ ζιζάνια

Mc. 4: 21. ὅτι B L; om. ℵ A C D al | ἐπὶ A B² C D; ὑπὸ ℵ B* 33 West.mg.

22 τι ℵ A C L Δ [Treg.mg.] West.mg.; om B D Treg.txt. West.txt.

MATT. XIII.

30 ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δεσμὰς πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

MARK IV. 26–34.

26 Καὶ ἔλεγεν· οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἄνθρωπος βάλῃ τὸν σπό-
27 ρον ἐπὶ τῆς γῆς, ¹ καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος
28 βλαστᾷ καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός. αὐτομάτη ἡ γῆ καρποφορεῖ, πρῶ-
29 τον χόρτον, εἶτεν στάχυν, εἶτεν πλήρης σῖτος ἐν τῷ στάχυϊ. ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

MATT. XIII.

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐ-
32 τοῦ· ὃ μικρότερον μέν ἐστιν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ.

30 Καὶ ἔλεγεν· πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν τίνι αὐτὴν
31 παραβολῇ θῶμεν; ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν
32 ἐπὶ τῆς γῆς, ¹ καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον πάντων τῶν λαχάνων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς
35 παραβολῆς οὐδὲν ἐλάλει αὐτοῖς, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·[a] ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς.

33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύ-
34 ναντο ἀκούειν· χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν πάντα.

36 Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.
37 ὁ δὲ ἀποκριθεὶς εἶπεν· ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου,
38 ¹ ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασι-

[a] 35. Ps. 78:2.

Mt. 13:30. *μέχρι* ℵ[b] C West.mg.; *ἄχρι* ℵ* etc L West.mg.; *ἕως* B D Treg. West. txt.

Mc. 4:28. *πλήρης* (*-ρες* B) *σῖτος* (pm *ὁ* D) B D; *πλήρης σῖτον* C* vid; *πλήρη σῖτον* ℵ A C² L Δ West.

Mt. 13:35. *Ἡσαΐου* ℵ* West.mg.; om ℵ[b] B C D vg cop syrr Treg. West.txt. Rev. | *καταβολῆς* ℵ[b] B Rev.mg.; add *κόσμου* ℵ* etc C D L vg cop syrr Rev.txt. **36** *φράσον* ℵ[c] C D Treg.mg.; *διασάφησον* ℵ* B Treg. txt. West. Rev.

MATT. XIII.

39 λείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, ¹ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγ-
40 γελοί εἰσιν. ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται
41 ἐν τῇ συντελείᾳ τοῦ αἰῶνος. ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς
42 ποιοῦντας τὴν ἀνομίαν, ¹καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ
43 ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὦτα ἀκουέτω.

44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς
46 μαργαρίτας· εὑρὼν δὲ ἕνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασ-
48 σαν καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβα-
49 λον. οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ
50 ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων, ¹καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

51 52 Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ· ναί. ὁ δὲ εἶπεν αὐτοῖς· διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

§ 56. Jesus directs to cross the Lake. Incidents. The Tempest stilled. — *Lake of Galilee.*

MATT. VIII. 18–27.	MARK IV. 35–41.	LUKE VIII. 22–25. IX. 57–62.
18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.	35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης· διέλθωμεν εἰς τὸ πέραν.	22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς· διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· —

MATT. VIII.	LUKE
19 καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ· διδάσκαλε, ἀκολουθήσω σοι 20 ὅπου ἐὰν ἀπέρχῃ. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώ-	IX. 57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν· ἀκολου- 58 θήσω σοι ὅπου ἂν ἀπέρχῃ. καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώ-

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Mt. 13 : 43. ὦτα ℵ* B ; add ἀκούειν ℵ[c] C D L vg cop syrr [Treg.] Rev.mg.
Mt. 8 : 18. πολλοὺς ὄχλους ℵ[c] C L vg West.mg. ; om πολλοὺς ℵ* cop [West.mg.]; ὄχλον B Treg.mg. West.txt.

MATT. VIII.

που οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.
21 ἕτερος δὲ τῶν μαθητῶν εἶπεν αὐτῷ· κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν
22 καὶ θάψαι τὸν πατέρα μου. ὁ δὲ λέγει αὐτῷ· ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

LUKE IX.

που οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.
59 εἶπεν δὲ πρὸς ἕτερον· ἀκολούθει μοι. ὁ δὲ εἶπεν· ἐπίτρεψόν μοι πρῶτον ἀπελθόντι θάψαι τὸν πατέρα μου.
60 εἶπεν δὲ αὐτῷ· ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ
61 θεοῦ. εἶπεν δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ
62 ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

MATT. VIII.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ
24 αὐτοῦ. καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐ-
25 τὸς δὲ ἐκάθευδεν. καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες· κύριε σῶσον, ἀπολλύμεθα.
26 καὶ λέγει αὐτοῖς· τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

27 οἱ δὲ ἄνθρωποι ἐθαύ-

MARK IV.

36 Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα δὲ πλοῖα ἦσαν μετ' αὐτοῦ.
37 καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου, καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον.
38 καὶ ἦν αὐτὸς ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει σοι ὅτι
39 ἀπολλύμεθα; καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ· σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γα-
40 λήνη μεγάλη. καὶ εἶπεν αὐτοῖς· τί δειλοί
41 ἐστε οὕτως; πῶς οὐκ ἔχετε πίστιν; ¹ καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς

LUKE VIII.

22 —καὶ ἀνήχθησαν.
23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν· καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνευον.
24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.
25 εἶπεν δὲ αὐτοῖς· ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς

Lc. 9 : 59. ἐπίτρεψον B* D; pm κύριε ℵ A B^3 C L Ξ vg cop syrr Treg.txt. et [mg.] West.mg. Rev.
Mt. 8 : 22. ὁ δὲ ℵ 33; add Ἰησοῦς B C L Treg. West. Rev. 23 τὸ ℵ* etc L; om $ℵ^b$ B C 33 Treg. West. Rev.

Mc. 4 : 36. δὲ A C^2 D; om ℵ B C* L Δ vg cop Treg. West. Rev. 40 οὕτως A C syrr; om ℵ B D L Δ 2pe it vg cop Treg West. Rev. | πῶς οὐκ A C 33 syrr; οὔπω ℵ B D L Δ vg cop Treg. West. Rev.

MATT. VIII.

μασαν λέγοντες· ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;

MARK IV.

ἀλλήλους· τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα αὐτῷ ὑπακούει;

LUKE VIII.

ἀλλήλους· τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

§ 57. The two Demoniacs of Gadara. — *S. E. Coast of the Lake of Galilee.*

MATT. VIII. 28–34. IX. 1.

28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

MARK V. 1–21.

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν. 2 καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου, εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, 3 ˈὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἁλύσει οὐκέτι 4 οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, ˈδιὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσιν δεδέσθαι, καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις καὶ τὰς πέδας συντετρῖφθαι, καὶ 5 οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι, ˈκαὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων 6 ἑαυτὸν λίθοις.

LUKE VIII. 26–40.

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ἥτις ἐστὶν ἀντίπερα τῆς Γαλιλαίας. 27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνήρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν.

Matt. 29 καὶ ἰδοὺ ἔκραξαν λέγοντες· τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;

Mark. καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσε- 7 κύνησεν αὐτῷ, ˈκαὶ κράξας φωνῇ μεγάλῃ λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν θεόν, μή με βα- 8 σανίσῃς. ἔλεγεν γὰρ αὐτῷ· ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

Luke. 28 ἰδὼν δὲ τὸν Ἰησοῦν, ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μή 29 με βασανίσῃς. παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεύετο ἁλύσεσιν καὶ πέδαις φυλασσόμενος, καὶ διαρήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.

MARK V.

9 καὶ ἐπηρώτα αὐτόν· τί ὄνομά σοι;

Luke. 30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰη-

Mt. 8 : 28. Γαδαρηνῶν (Γαζ- ℵ*) ℵ* B C*; Γερασηνῶν it vg; Γεργεσηνῶν ℵ^c C^3 L cop.

Mc. 5 : 1. Γερασηνῶν ℵ* B D it vg; Γαδαρηνῶν A C; Γεργεσηνῶν ℵ^c L Δ 33 cop Treg. mg.

Lc. 8 : 26. Γεργεσηνῶν ℵ L Ξ 33 cop Rev. mg.; Γαδαρηνῶν A Rev.mg.; Γερασηνῶν B D it vg Treg. West Rev txt.

30 λέγων A C D L Ξ vg cop; om ℵ B West. Rev.

MARK V.

καὶ λέγει αὐτῷ· λεγιὼν ὄνομά μοι,
10 ὅτι πολλοί ἐσμεν. καὶ παρεκάλει
αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ
ἔξω τῆς χώρας.

LUKE VIII.

σοῦς λέγων· τί σοι ὄνομά ἐστιν; ὁ δὲ
εἶπεν· λεγιών, ὅτι εἰσῆλθεν δαιμόνια
31 πολλὰ εἰς αὐτόν. καὶ παρεκάλουν
αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν
ἄβυσσον ἀπελθεῖν.

MATT. VIII.

30 ἦν δὲ μακρὰν ἀπ᾽ αὐ-
τῶν ἀγέλη χοίρων πολ-
31 λῶν βοσκομένη. οἱ δὲ
δαίμονες παρεκάλουν
αὐτὸν λέγοντες· εἰ ἐκ-
βάλλεις ἡμᾶς, ἀπό-
στειλον ἡμᾶς εἰς τὴν
ἀγέλην τῶν χοίρων.
32 καὶ εἶπεν αὐτοῖς· ὑπά-
γετε. οἱ δὲ ἐξελθόντες
ἀπῆλθον εἰς τοὺς χοί-
ρους· καὶ ἰδοὺ ὥρμη-
σεν πᾶσα ἡ ἀγέλη κα-
τὰ τοῦ κρημνοῦ εἰς τὴν
θάλασσαν, καὶ ἀπέθα-
νον ἐν τοῖς ὕδασιν.
33 οἱ δὲ βόσκοντες ἔφυ-
γον, καὶ ἀπελθόντες εἰς
τὴν πόλιν ἀπήγγειλαν
πάντα καὶ τὰ τῶν δαι-
34 μονιζομένων. καὶ ἰδοὺ
πᾶσα ἡ πόλις ἐξῆλθεν
εἰς ὑπάντησιν τοῦ Ἰη-
σοῦ, καὶ ἰδόντες αὐτὸν

MARK V.

11 ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει
ἀγέλη χοίρων μεγάλη
12 βοσκομένη· καὶ παρε-
κάλεσαν αὐτὸν λέγον-
τες· πέμψον ἡμᾶς εἰς
τοὺς χοίρους, ἵνα εἰς αὐ-
13 τοὺς εἰσέλθωμεν. καὶ
ἐπέτρεψεν αὐτοῖς. καὶ
ἐξελθόντα τὰ πνεύματα
τὰ ἀκάθαρτα εἰσῆλθον
εἰς τοὺς χοίρους, καὶ
ὥρμησεν ἡ ἀγέλη κατὰ
τοῦ κρημνοῦ εἰς τὴν θά-
λασσαν, ὡς δισχίλιοι,
καὶ ἐπνίγοντο ἐν τῇ
θαλάσσῃ.
14 καὶ οἱ βόσ-
κοντες αὐτοὺς ἔφυγον
καὶ ἀπήγγειλαν εἰς τὴν
πόλιν καὶ εἰς τοὺς ἀγ-
ρούς· καὶ ἦλθον ἰδεῖν
τί ἐστιν τὸ γεγονός.
15 καὶ ἔρχονται πρὸς τὸν
Ἰησοῦν, καὶ θεωροῦ-
σιν τὸν δαιμονιζόμενον
καθήμενον ἱματισμένον καὶ σω-
φρονοῦντα, τὸν ἐσχηκότα τὸν λε-
16 γιῶνα, καὶ ἐφοβήθησαν. καὶ
διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς
ἐγένετο τῷ δαιμονιζομένῳ καὶ
περὶ τῶν χοίρων.

LUKE VIII.

32 ἦν δὲ ἐκεῖ ἀγέλη χοί-
ρων ἱκανῶν βοσκομέ-
νων ἐν τῷ ὄρει, καὶ
παρεκάλεσαν αὐτὸν ἵνα
ἐπιτρέψῃ αὐτοῖς εἰς ἐ-
κείνους εἰσελθεῖν. καὶ
ἐπέτρεψεν αὐτοῖς.
33 ἐξελ-
θόντα δὲ τὰ δαιμόνια
ἀπὸ τοῦ ἀνθρώπου εἰσ-
ῆλθον εἰς τοὺς χοίρους,
καὶ ὥρμησεν ἡ ἀγέλη
κατὰ τοῦ κρημνοῦ εἰς
τὴν λίμνην καὶ ἀπε-
πνίγη.
34 ἰδόντες δὲ οἱ
βόσκοντες τὸ γεγονὸς
ἔφυγον καὶ ἀπήγγειλαν
εἰς τὴν πόλιν καὶ εἰς
35 τοὺς ἀγρούς. ἐξῆλθον
δὲ ἰδεῖν τὸ γεγονός, καὶ
ἦλθον πρὸς τὸν Ἰη-
σοῦν, καὶ εὗρον καθή-
μενον τὸν ἄνθρωπον,
ἀφ᾽ οὗ τὰ δαιμόνια
ἐξῆλθεν, ἱματισμένον καὶ σωφρο-
νοῦντα παρὰ τοὺς πόδας τοῦ Ἰη-
36 σοῦ, καὶ ἐφοβήθησαν. ἀπήγγειλαν
δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ
37 δαιμονισθείς. καὶ ἠρώτησαν αὐτὸν
ἅπαν τὸ πλῆθος τῆς
περιχώρου τῶν Γερ-
γεσηνῶν ἀπελθεῖν ἀπ᾽
αὐτῶν, ὅτι φόβῳ με-
γάλῳ συνείχοντο· αὐ-

MATT. VIII.

παρεκάλεσαν ὅπως με-
ταβῇ ἀπὸ τῶν ὁρίων
αὐτῶν.

MARK V.

17 καὶ ἤρξαντο παρακα-
λεῖν αὐτὸν ἀπελθεῖν
ἀπὸ τῶν ὁρίων αὐτῶν.

Lc. 8 : 32. *βοσκομένων* A C L Ξ vg cop West.mg.; *βοσκομένη* ℵ B D[gr] Treg.mg. West.txt. Rev. **37** *ἠρώτησαν* D L vg cop; *ἠρώτησεν* ℵ A B C Treg West. Rev. | **Γεργεσηνῶν** ℵ* et[cb] C[2] L 33 cop Rev.mg.; **Γαδαρηνῶν** ℵ[ca] A syrr Rev.

MARK V.

18 καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα 19 μετ' αὐτοῦ ᾖ. καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ· ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν 20 καὶ ἠλέησέν σε. καὶ ἀπῆλθεν, καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

LUKE VIII.

τὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν. 38 ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· 39 ἀπέλυσεν δὲ αὐτὸν λέγων· ¹ ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

MATT. IX.

1 Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

MARK V.

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ εἰς τὸ πέραν πάλιν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

LUKE VIII.

40 Ἐγένετο δὲ ἐν τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

§ 58. Levi's Feast. — *Capernaum.*

MATT. IX. 10–17.

10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ· διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

MARK II. 15–22.

15 Καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθουν αὐτῷ·

16 ¹ καὶ οἱ γραμματεῖς τῶν Φαρισαίων. καὶ ἰδόντες ὅτι ἤσθιεν μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ

LUKE V. 29–39.

29 Καὶ ἐποίησεν δοχὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι.

30 καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;

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mg.; Γερασηνῶν B C* D it vg Treg. West. Rev.txt. 38 ἐδέετο ℵ* ctc C*; ἐδεεῖτο A; ἠρώτα D; ἐδεῖτο ℵa B C2 L 33 Treg. West.

Lc. 8:40. Ἐγένετο δὲ ἐν τῷ ℵ* ctcb A C D vg Treg.mg.; Ἐν δὲ τῷ ℵca B L cop Treg.txt. West. Rev.

Mt. 9:10. ἰδοὺ ℵ D vg cop; pm καὶ B C Treg. West.

Mc. 2:15. γίνεται ℵ B L 33; ἐγένετο A C D Δ Treg.mg. Rev. 16 γραμματεῖς τῶν Φαρισαίων καὶ ἰδόντες ℵ L (hinc Tisch. αὐτῷ καὶ γρ. τ. Φαρισαίων); οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες (καὶ εἶδαν D) A C D Treg.mg. Rev.mg.; οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες B West. Rev.txt. | ὅτι ἤσθιεν ℵ D L; ὅτι ἐσθίει B 33 2pe West. Rev.; αὐτὸν ἐσθίοντα A C Δ | καὶ πίνει A C L Δ vg cop syrr West.mg.; om ℵ B D [Treg.mg.] West. txt. Rev.mg. | τελωνῶν καὶ ἁμαρτωλῶν pr ℵ A C Δ; ἁμαρτωλῶν καὶ τελωνῶν B D L 33 2pe Treg. West. Rev.

MATT. IX.	MARK II.	LUKE V.
12 ὁ δὲ ἀκούσας εἶπεν· οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς 13 ἔχοντες. πορευθέντες δὲ μάθετε τί ἐστιν· ἔλεος θέλω καὶ οὐ θυσίαν.[a] οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.	17 πίνει; καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.	31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες· 32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.
14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες· διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν, οἱ δὲ μαθηταί σου οὐ νηστεύ-15 ουσιν; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος;	18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νη-19 στεύουσιν; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μεθ' αὐτῶν, οὐ δύνανται νηστεύειν.	33 Οἱ δὲ εἶπαν πρὸς αὐτόν· οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πί-34 νουσιν. ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν, ποιῆσαι νηστεῦσαι;
ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.	20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.	35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.
16 Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.	21 Οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.	36 Ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα ἀπὸ τοῦ καινοῦ.

[a] **13.** Hos. 6:6. Comp. 1 Sam. 15:22.

Mt. 9:14. *νηστεύομεν* ℵ* B Rev.mg.; add *πολλά* ℵ[c] C D L it vg cop syrr Treg. West. mg. Rev.txt.

Mc. 2:18. *καὶ οἱ μαθηταὶ τῶν Φαρισαίων* ℵ B C* L 33; om *μαθηταὶ* C[2] D A [Treg. mg.]; om plane A.

Lc. 5:33. *οἱ μαθηταὶ* ℵ[a vid] B L Ξ 33 cop; pm *διατί* ℵ*etc C D it vg syrr [Treg.]

MATT. IX.

17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφότεροι συντηροῦνται.

MARK II.

22 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί.

LUKE V.

37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ 38 ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον. 39 καὶ οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ· ὁ παλαιὸς χρηστός ἐστιν.

§ 59. The raising of Jairus' Daughter. The Woman with a Bloody Flux. — *Capernaum.*

MATT. IX. 18–26.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἰσελθὼν προσεκύνει αὐτῷ, λέγων· ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν, ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.

19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

20 καὶ ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα ἔτη

προσελθοῦσα

MARK V. 22–43.

22 Καὶ ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς 23 πόδας αὐτοῦ, ¹ καὶ παρακαλεῖ αὐτὸν πολλά, λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ, ἵνα σωθῇ 24 καὶ ζήσῃ. καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος πολύς, καὶ συνέθλιβον αὐτόν.

25 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα 26 ἔτη, ¹ καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον 27 ἐλθοῦσα, ¹ ἀκούσασα τὰ περὶ τοῦ Ἰησοῦ, ἐλ-

LUKE VIII. 41–56.

41 Καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν 42 οἶκον αὐτοῦ, ¹ ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὕτη ἀπέθνησκεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.

43 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι,

44 προσελθοῦσα ὄπι-

Mc. 2 : 22. *ἀπόλλυται καὶ οἱ ἀσκοί* B L cop; *ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται* ℵ A C Δ vg Treg.mg. | *ἀσκοί* sine add D; add *ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς* ℵ* et[a] A B C L Δ vg cop syrr [Treg.] [West.] Rev.; add præterea *βλητέον* ℵ[a] A C L Δ vg cop syrr [Treg.]

Lc. 5 : 39. *χρηστός* ℵ B L cop; *χρηστότερός* A C it vg Treg.mg. Rev.mg.

Mt. 9 : 18. *εἰσελθὼν* ℵ[c] C* D West.mg.; *εἷς ἐλθὼν* Δ 33 syrr Treg. Rev.; *εἷς προσελθὼν* ℵ[b] B vg West.txt. [*εἷς*]; *τις προσελθὼν* C[3] L; *προσελθὼν* ℵ*.

Lc. 8 : 43. *ἰατροῖς . . . βίον* ℵ A C L Ξ; om B D [Treg.mg.] West. Rev.mg.

MATT. IX.

ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου 21 αὐτοῦ· ἔλεγεν γὰρ ἐν ἑαυτῇ· ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, 22 σωθήσομαι.—καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. —

MARK V.

θοῦσα ἐν τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ ἱμα- 28 τίου αὐτοῦ· ἔλεγεν γὰρ ὅτι ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐ- 29 τοῦ, σωθήσομαι. καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι 30 ὅτι ἴαται ἀπὸ τῆς μάστιγος. καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· τίς μου 31 ἥψατο τῶν ἱματίων; καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις· 32 τίς μου ἥψατο; ˈκαὶ περιεβλέπετο 33 ἰδεῖν τὴν τοῦτο ποιήσασαν. ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλή- 34 θειαν. ὁ δὲ εἶπεν αὐτῇ· θύγατερ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.

LUKE VIII.

σθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.

LUKE VIII.

45 καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ· ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλί- 46 βουσιν. ὁ δὲ Ἰησοῦς εἶπεν· ἥψατό μου τίς· ἐγὼ γὰρ ἔγνων δύναμιν ἐξε- 47 ληλυθυῖαν ἀπ' ἐμοῦ. ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη 48 παραχρῆμα. ὁ δὲ εἶπεν αὐτῇ. θύγατερ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

MATT. IX.

22 ὁ δὲ στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν· θάρσει θύγατερ, ἡ πίστις σου σέσωκέν σε.—

MARK V.

35 Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν, τί ἔτι σκύλλεις 36 τὸν διδάσκαλον; ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· μὴ φοβοῦ, μόνον πίστευε.

LUKE VIII.

49 Ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι τέθνηκεν ἡ θυγάτηρ σου, μηκέτι 50 σκύλλε τὸν διδάσκαλον. ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· μὴ φοβοῦ· μόνον πίστευσον, καὶ σωθήσεται.

MATT. IX.

23 καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος

MARK V.

38 καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώ- 37 γου,— καὶ οὐκ ἀφῆκεν

LUKE VIII.

51 ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινὰ σὺν αὐτῷ,

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Lc. 8 : 45. *καὶ οἱ σὺν αὐτῷ* ℵ A C D L Ξ; om B [Treg.mg.] West. Rev.mg.

Mt. 9 : 22. *ὁ δὲ* ℵ* D; add *Ἰησοῦς* ℵ^{b} B C vg Treg. West. Rev.

Mc. 5 : 36. *παρακούσας* ℵ* et^{cb} B L Δ; *ἀκούσας* ℵ^{ca} A C D vg cop syrr Treg.mg.

MARK V.

οὐδένα μετ᾽ αὐτοῦ συνακολουθῆσαι εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν 38 Ἰακώβου. — καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας 39 πολλά, ¹ καὶ εἰσελθὼν λέγει αὐτοῖς· τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει. 40 καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ᾽ αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον. 41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· ταλιθὰ κούμ, ὅ ἐστιν μεθερμηνευόμενον· τὸ κοράσιον, σοὶ 42 λέγω, ἔγειρε. καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ. 43 καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

MATT. IX.

καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον 24 θορυβούμενον ¹ ἔλεγεν· ἀναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ 25 κατεγέλων αὐτοῦ. ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. 26 καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

LUKE VIII.

εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. 52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· μὴ κλαίετε· οὐκ ἀπέθανεν ἀλλὰ 53 καθεύδει. καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. 54 αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· ἡ 55 παῖς, ἐγείρου. καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι 56 φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

§ 60. Two Blind Men healed, and a Dumb Spirit cast out. — *Capernaum?*

MATT. IX. 27–34.

27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες 28 καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὸς Δαυείδ. ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε ὅτι δύναμαι τοῦτο ποιῆ-29 σαι; λέγουσιν αὐτῷ· ναί, κύριε. τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· 30 κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. 31 καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων· ὁρᾶτε, μηδεὶς γινωσκέτω. ¹ οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμε-33 νον. ¹ καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ 34 ὄχλοι λέγοντες· οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. οἱ δὲ Φαρισαῖοι ἔλεγον· ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

Lc. 8:52. οὐκ A vg; οὐ γὰρ ℵ B C D L cop Treg. West. Rev. 54 ἐγείρου A; ἔγειρε ℵ B C D 33 Treg. West.

Mt. 9:32. ἄνθρωπον C D L Δ it vg; om ℵ B cop [Treg.] West. Rev. 34 om versum D [West.]

§ 61. Jesus again at Nazareth, and again rejected.

MARK VI. 1–6.

1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν 2 αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ πολλοὶ ακούοντες ἐξεπλήσσοντο, λέγοντες· πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ; καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται; 3 οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσῆτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. 4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι ἑαυτοῦ καὶ ἐν τοῖς συγγενεῦ-5 σιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀῤῥώστοις ἐπι-6 θεὶς τὰς χεῖρας ἐθεράπευσεν. καὶ ἐθαύμασεν διὰ τὴν ἀπιστίαν αὐτῶν.

MATT. XIII. 54–58.

54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν· πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; 55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ 56 Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; 57 πόθεν οὖν τούτῳ ταῦτα πάντα; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ ἰδίᾳ πατρίδι καὶ 58 ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

§ 62. A Third Circuit in Galilee. The Twelve instructed and sent forth. — *Galilee.*

MATT. IX. 35–38. X. 1, 5–42. XI. 1.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θε-36 ραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα 37 ποιμένα. τότε λέγει τοῖς μαθηταῖς αὐτοῦ· ὁ μὲν θερισμὸς πολύς, οἱ δὲ 38 ἐργάται ὀλίγοι. δεήθητε οὖν τοῦ κυρίου τοῦ θηρισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

X. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μα-

MARK VI. 6–13.

6 Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων.

MARK VI.

7 καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο

LUKE IX. 1–6.

1 Συνκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν

Mc. 6 : 2. καὶ (pm ἵνα C*) δυνάμεις (pm αἱ ℵ B Δ 33 [Treg.mg.]) τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται A C* et[2] Treg.mg.; καὶ αἱ (om A C[2] L Treg.txt.) δυν. τοιαῦται (add αἱ ℵ[c] L Δ vg) διὰ τ. χειρ. αὐτοῦ γινόμεναι ℵ* et[c] B L Δ 33 Treg.txt. West. Rev.
Mt. 13 : 57. ἰδίᾳ πατρίδι ℵ Z West.mg. om ἰδίᾳ B D 33 Treg. West.txt.; add αὐτοῦ C; πατρίδι αὐτοῦ L Δ vg cop syrr.

MATT. X.	MARK VI.	LUKE IX.
θητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλα-	αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων,	αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν. 2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι,

5 κίαν.—Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων· εἰς ὁδὸν ἐθνῶν μὴ 6 ἀπέλθητε, καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε· πορεύεσθε δὲ μᾶλ- 7 λον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. πορευόμενοι 8 δὲ κηρύσσετε λέγοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν

MATT. X.	MARK VI.	LUKE IX.
ἐλάβετε, δωρεὰν δότε. 9 μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας 10 ὑμῶν, ¹ μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς 11 αὐτοῦ. εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ μείνατε ἕως ἂν ἐξ- 12 έλθητε. εἰσερχόμενοι	8 καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν 9 ζώνην χαλκόν, ¹ ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε 10 δύο χιτῶνας. καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.	3 καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν. 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.

13 δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν

MATT. X.	MARK VI.	LUKE IX.
πρὸς ὑμᾶς ἐπιστραφήτω. 14 καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν ἐκ 15 τῶν ποδῶν ὑμῶν. ἀμὴν	11 καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.	5 καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς.

Lc. 9 : 2. ἰᾶσθαι B Rev.mg.; add τοὺς ἀσθενεῖς (-νοῦντας C Rev.txt.) ℵ A C D L Ξ vg cop syrr [Treg.] Rev.txt. 3 ἀνὰ A C³ D; om ℵ B C* L Ξ vg cop [Treg.] West. Rev.

Mt. 10:14. ἐκ ℵ C 33 it vg West.mg.; om B D cop Treg. West.txt.
Lc. 9:5. καὶ sc A C³ vg syrr; om ℵ B C* D L Ξ 33 cop Treg. West. Rev.
Mc. 6:11. αὐτοῖς ℵ B C D L Δ vg; add

MATT. X.

λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόῤῥων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

16 Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι
17 ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώ-
18 σουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρ-
19 τύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς
20 ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε· [1] οὐ γὰρ ὑμεῖς ἐστὲ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσον-
22 ται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. καὶ ἔσεσθε μισούμενοι ὑπὸ πάν-
23 των διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.
25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκια-
26 κοὺς αὐτοῦ. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ
27 ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ,
28 εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν
29 γεέννῃ. οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται
30 ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι
31 ἠριθμημέναι εἰσίν. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.
32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ
33 ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς· ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρή-
35 νην ἀλλὰ μάχαιραν. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ
36 τῆς πενθερᾶς αὐτῆς, καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ
37 αὐτοῦ.[a] Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁ
38 φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, [1] καὶ ὃς οὐ λαμβάνει τὸν
39 σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος. ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.

40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά
41 με. ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ
42 ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται. καὶ ὃς ἐὰν

[a] 36 Comp. Mic. 7 : 6.

ἀμὴν λέγω ὑμῖν ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ A syrr.

Mt. 10 : 32. οὐρανοῖς ℵ D L; pm τοῖς B C [Treg.] West.

MATT. X.

ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπωλέσῃ τὸν μισθὸν αὐτοῦ.

XI. 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

MARK VI.

12 καὶ ἐξελθόντες ἐκήρυξαν ἵνα με- 13 τανοῶσιν, καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀῤῥώστους καὶ ἐθεράπευον.

LUKE IX.

6 ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

§ 63. Herod holds Jesus to be John the Baptist, whom he had just before beheaded. — *Galilee? Peræa.*

MATT. XIV. 1, 2, 6–12.

1 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης τὴν ἀκοὴν 2 Ἰησοῦ, ¹ καὶ εἶπεν τοῖς παισὶν αὐτοῦ· οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. —

MARK VI. 14–16, 21–29.

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐ- 15 τῷ. ἄλλοι δὲ ἔλεγον ὅτι Ἡλείας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἷς τῶν προ- 16 φητῶν. ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν· ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη.—

LUKE IX. 7–9.

7 Ἤκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα πάντα, καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης ἠ- 8 γέρθη ἐκ νεκρῶν, ¹ ὑπό τινων δὲ ὅτι Ἡλείας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν 9 ἀρχαίων ἀνέστη. εἶπεν δὲ Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.

6 Γενεσίοις δὲ γενομένοις τοῦ Ἡρώδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ 7 Ἡρώδῃ, ὅθεν μεθ᾽ ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται. 8 ἡ δὲ προβιβασθεῖσα

MARK VI.

21 Καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γα- 22 λιλαίας, ¹ καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης, ἤρεσεν τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ· αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι· 23 καὶ ὤμοσεν αὐτῇ ὅτι ὃ ἐάν με αἰτήσῃς δώσω σοι ἕως

Mc. 6 : 14. ἔλεγεν ℵ A C L Δ vg cop syrr West.mg.; ἔλεγον (-γοσαν D) B D Treg.mg. West.txt. Rev.mg.

22 αὐτῆς ([Treg.mg.]) τῆς A C vg; αὐτοῦ ℵ B D L Δ 2[po] West. Rev.mg.

23 με Treg. West.; om Gebhardt.

MATT. XIV.

ὑπὸ τῆς μητρὸς αὐτῆς· δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 9 καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν 10 δοθῆναι, καὶ πέμψας ἀπεκεφάλισεν Ἰωάννην ἐν τῇ φυλακῇ. 11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκεν τῇ 12 μητρὶ αὐτῆς. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ πτῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

MARK VI.

24 ἡμίσους τῆς βασιλείας μου. καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς· τί αἰτήσωμαι; ἡ δὲ εἶπεν· τὴν 25 κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος. καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾐτήσατο λέγουσα· θέλω ἵνα ἐξαυτῆς δῷς μοι ἐπὶ πί- 26 νακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν. 27 καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφ- 28 αλὴν αὐτοῦ. καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκεν, τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθαν καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸν ἐν μνημείῳ.

§ 64. The Twelve return, and Jesus retires with them across the Lake. Five Thousand are fed. — *N. W. Coast of the Lake of Galilee. N. E. Coast of the Same.*

MARK VI. 30–44.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν καὶ ἀπήγγειλαν αὐτῷ 31 πάντα ὅσα ἐποίησαν καὶ ἐδίδαξαν. καὶ λέγει αὐτοῖς· δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.

LUKE IX. 10–17.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. —

MATT. XIV. 13–21.

13 ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζοὶ ἀπὸ τῶν πόλεων.

MARK VI.

32 καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. 33 καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν αὐτοὺς πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς.

LUKE IX.

10 — καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά. 11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ, —

JOHN VI. 1–14.

1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· 2 ἠκολούθει δὲ αὐτῷ ὄχλος πολύς, ὅτι ἑώρων τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν 3 ἀσθενούντων. ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς,

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Mt. 14 : 13. πεζοὶ ℵ L Z vg West.mg.; πεζῇ B C D Treg. West. txt.
Mc. 6 : 29. αὐτὸν ℵ; αὐτὸ A B C D L Δ Treg. West. Rev. 30 ἐδίδαξαν ℵ* C* 2pe it vg; pm ὅσα ℵc A B C3 D L Δ cop syrr Treg. West. Rev.

JOHN VI.

4 καὶ ἐκεῖ ἐκαθέζετο μετὰ τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων.

MATT. XIV.

14 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀῤῥώστους αὐτῶν.

15 ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες· ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα παρῆλθεν ἤδη· ἀπόλυσον οὖν τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.

16 ὁ δὲ εἶπεν αὐτοῖς· οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

MARK VI.

34 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς 35 πολλά. καὶ ἤδη ὥρας πολλῆς γινομένης προσελθόντες οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη 36 ὥρα πολλή· ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν.

37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ· ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους, καὶ δώσωμεν

LUKE IX.

11 — καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο.

12 ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ· ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.

13 εἶπεν δὲ πρὸς αὐτούς· δότε αὐτοῖς φαγεῖν ὑμεῖς.

JOHN VI.

5 ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει πρὸς Φίλιππον· πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; 6 τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν. 7 ἀποκρίνεται αὐτῷ ὁ Φίλιππος· διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ. 8 λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας

Mc. 6:35. *γινομένης* (*γειν.* D) ℵ D West. mg.; *γενομένης* A B L Δ Treg. West.txt. | *προσελθόντες* ℵ* A D (sed add *αὐτῷ* ante *λεγ.* A, post. *λεγ.* D) vg; add *αὐτῷ* ℵ^c B Δ cop syrr Treg. West. Rev.

Mt. 14:15. *παρῆλθεν ἤδη* ℵ Z West.mg.; *ἤδη παρῆλθεν* B C D Treg. West.txt. Rev. | *οὖν* ℵ C Z cop West.mg.; om B D L it vg Treg. West.txt. Rev. 16 *ὁ δὲ* ℵ* D cop; add *Ἰησοῦς* ℵ^c B C L Treg. West. Rev.

Joh. 6:7. *ἀποκρίνεται* ℵ* D^gr; *ἀπεκρίθη* ℵ^c A B L it vg Treg. West. Rev.

Mc. 6:37. *δώσωμεν* ℵ D 33 Treg.mg.; *δώσομεν* A B L Δ 2^pe it vg Treg.txt. West. Rev.

MATT. XIV.	MARK VI.	LUKE IX.	JOHN VI.
17 οἱ δὲ λέγουσιν αὐτῷ· οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 ὁ δὲ εἶπεν· φέρετέ μοι 19 ὧδε αὐτούς. καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου,	αὐτοῖς φαγεῖν; 38 ὁ δὲ λέγει αὐτοῖς· πόσους ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν· πέντε, καὶ 39 δύο ἰχθύας. καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ 40 χλωρῷ χόρτῳ. καὶ ἀνέπεσαν πρασιαὶ πρασιαί, κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα.	οἱ δὲ εἶπαν· οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον 14 βρώματα. — εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· κατακλίνατε αὐτοὺς κλισίας ἀνὰ 15 πεντήκοντα. καὶ ἐποίησαν οὕτως καὶ κατέκλιναν 16 ἅπαντας.	ὁ ἀδελφὸς Σίμωνος 9 Πέτρου· ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους; 10 εἶπεν ὁ Ἰησοῦς· ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. —
λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν, καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.	41 καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν, καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.	λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.	11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαρίστησεν καὶ ἔδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.
20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,	42 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν·	17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες,	12 ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται. 13 συνήγαγον οὖν,
καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.	43 καὶ ἦραν κλασμάτων δώδεκα κοφίνων πληρώματα, καὶ ἀπὸ τῶν ἰχθύων.	καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.	καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν. —

Lc. 9 : 14. δὲ ℵ* et[cb] L vg cop; γὰρ ℵ[ca] A B C D Ξ syrr Treg. West. Rev. | ἀνὰ A vg cop syrr; pm ὡσεὶ ℵ B C D L Ξ 33 [Treg.] West. Rev.

Jn. 6 : 11. εὐχαρίστησεν (ηὐχ. D) καὶ ℵ D; εὐχαριστήσας A B L vg cop Treg. West. Rev. | ἔδωκεν ℵ D; διέδωκεν A B L vg Treg. West. Rev.

MATT. XIV.

21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.

MARK VI.

44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.

LUKE IX.

14 ἦσαν δὲ ὡσεὶ ἄνδρες πεντακισχίλιοι. —

JOHN VI.

10 ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι. — 14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ εἰς τὸν κόσμον ἐρχόμενος.

§ 65. Jesus walks upon the Water. — *Lake of Galilee. Gennesaret.*

MATT. XIV. 22–36.

22 Καὶ ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ 23 τοὺς ὄχλους. καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι.

MARK VI. 45–56.

45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. 46 καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

JOHN VI. 15–21.

15 Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλέα, φεύγει πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

MATT. XIV.

ὀψίας δὲ γενομένης 24 μόνος ἦν ἐκεῖ. τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος 25 ὁ ἄνεμος. τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασ-26 σαν. ἰδόντες δὲ αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν, λέγοντες ὅτι φάν-

MARK VI.

47 καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 48 καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης. καὶ ἤθελεν 49 παρελθεῖν αὐτούς· οἱ δὲ ἰδόντες αὐτὸν ἐπὶ

JOHN VI.

16 Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασ-17 σαν, [1] καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο περαν τῆς θαλάσσης εἰς Καφαρναούμ. κατέλαβεν δὲ αὐτοὺς ἡ σκοτία καὶ οὔπω ἐληλύθει 18 Ἰησοῦς πρὸς αὐτούς, [1] ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διη-19 γείρετο. ἐληλακότες οὖν ὡς στάδια εἴκοσι

Joh. 6 : 14. ὃ ἐποίησεν σημεῖον ℵ A D L vg syrr West mg.; ἃ ἐπ. σημεῖα B cop Treg. mg. West.txt. Rev.mg.

Mt. 14 : 22. καὶ pr ℵ* C*; add εὐθέως ℵ[b] B C[3] vg Treg. [West.] Rev.

Joh. 6 : 15. φεύγει ℵ* vg; ἀνεχώρησεν ℵ[c] A B D L cop syrr Treg. West. Rev.

Mt. 14 : 24. μέσον τῆς θαλάσσης ἦν ℵ C L it vg Treg.mg. West.mg.; ἦν εἰς μέσον τῆς θαλ. D; σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν B cop Treg.txt. West.txt. Rev.mg.

Joh. 6 : 17. κατέλαβεν δὲ αὐτοὺς ἡ σκοτία ℵ D; καὶ σκοτία ἤδη ἐγεγόνει A B L vg Treg. West. Rev. 19 στάδια ℵ* D; σταδίους ℵ[a] vel[b] A B L Treg. West.

Mt. 14 : 26. ἰδόντες δὲ (καὶ ἰδ. vg) αὐτὸν ℵ* vg; καὶ ἰδ. αὐτ. οἱ μαθηταὶ C L cop syrr Treg.; οἱ δὲ μαθ. ἰδ. αὐτ. ℵ[1] B D West.

MATT. XIV.

τασμά ἐστιν, καὶ ἀπὸ
27 τοῦ φόβου ἔκραξαν.
εὐθὺς δὲ ἐλάλησεν αὐτοῖς λέγων· θαρσεῖτε,
ἐγώ εἰμι· μὴ φοβεῖσθε.
28 ἀποκριθεὶς δὲ αὐτῷ ὁ
Πέτρος εἶπεν· κύριε,
εἰ σὺ εἶ, κέλευσόν με
ἐλθεῖν πρός σε ἐπὶ τὰ
29 ὕδατα. ὁ δὲ εἶπεν· ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν
30 πρὸς τὸν Ἰησοῦν. βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξάμενος καταποντίζε-
31 σθαι ἔκραξεν λέγων· κύριε, σῶσόν με. εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει
αὐτῷ· ὀλιγόπιστε, εἰς
32 τί ἐδίστασας; καὶ ἀναβάντων αὐτῶν εἰς τὸ
πλοῖον ἐκόπασεν ὁ ἄνε-
33 μος. οἱ δὲ ἐν τῷ πλοίῳ
προσεκύνησαν αὐτῷ
λέγοντες· ἀληθῶς θεοῦ
υἱὸς εἶ.

MARK VI.

τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμά ἐστιν, καὶ ἀνέ-
50 κραξαν. πάντες γὰρ αὐτὸν εἶδαν καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς· θαρσεῖτε,
ἐγώ εἰμι, μὴ φοβεῖσθε.

51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ
ἐκόπασεν ὁ ἄνεμος·
καὶ λίαν ἐκ περισσοῦ
ἐν ἑαυτοῖς ἐξίσταντο.
52 οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία
πεπωρωμένη.

JOHN VI.

πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ
πλοίου γινόμενον, καὶ
20 ἐφοβήθησαν. ὁ δὲ λέγει αὐτοῖς· ἐγώ εἰμι,
μὴ φοβεῖσθε.

21 ἤθελον οὖν
λαβεῖν αὐτὸν εἰς τὸ
πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τὴν
γῆν εἰς ἣν ὑπῆγον.

MATT. XIV.

34 Καὶ διαπεράσοντες ἦλθον ἐπὶ τὴν
35 γῆν εἰς Γεννησαρέτ. καὶ ἐπιγνόντες
αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου
ἀπέστειλαν εἰς ὅλην τὴν περίχωρον
ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάν-
36 τας τοὺς κακῶς ἔχοντας, καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἅψωνται τοῦ
κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ
ὅσοι ἥψαντο διεσώθησαν.

53 Καὶ διαπεράσαντες ἐπὶ τὴν γῆν
ἦλθον εἰς Γεννησαρὲτ καὶ προσωρμί-
54 σθησαν. καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ
55 πλοίου εὐθὺς ἐπιγνόντες αὐτὸν [1] περιέδραμον ὅλην τὴν χώραν ἐκείνην καὶ
ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον
56 ὅτι ἐστίν. καὶ ὅπου ἐὰν εἰσεπορεύετο
εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς,
ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥψαντο αὐτοῦ ἐσώζοντο.

§ 66. Our Lord's Discourse to the Multitude in the Synagogue at Capernaum. Many Disciples turn back. Peter's Profession of Faith. — *Capernaum.*

JOHN VI. 22–71. VII. 1.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἕν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς

Mt. 16:27. αὐτοῖς ℵ* D cop; add ὁ Ἰησοῦς C L Treg.txt. et [mg.] Rev.; pm ὁ Ἰησ. ℵ[a] B vg [West.]
29 καὶ ἦλθεν B C*vid Treg.mg. Rev.mg.; ἐλθεῖν ℵ[c] C[2] D L Treg.txt. West.mg. Rev. txt.; ἐλθεῖν ἦλθεν οὖν ℵ*.

Mc. 6:51. ἐκ περισσοῦ (περισσῶς D) A (D); om ℵ B L Δ [Treg.] West. Rev.

JOHN VI.

23 τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· ἄλλα ἦλθον πλοιάρια ἐκ Τι-
βεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.
24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν
25 αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. καὶ
εὑρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ· ῥαββεί, πότε ὧδε γέγονας;
26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι
27 εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. ἐργάζεσθε μὴ
τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον,
ἣν ὁ υἱὸς τοῦ ἀνθρώπου δίδωσιν ὑμῖν· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ θεός.
28 29 εἶπον οὖν πρὸς αὐτόν· τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; ¹ ἀπε-
κρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς
30 ὃν ἀπέστειλεν ἐκεῖνος. εἶπον οὖν αὐτῷ· τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ
31 πιστεύσωμέν σοι, τί ἐργάζῃ; οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ,
καθώς ἐστιν γεγραμμένον·[a] ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς
32 φαγεῖν. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς
δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον
33 ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. ὁ γὰρ ἄρτος ὁ τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ
34 τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ. εἶπον οὖν πρὸς αὐτόν· κύριε, πάντοτε
35 δὸς ἡμῖν τὸν ἄρτον τοῦτον. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς·
ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει πώποτε.
36 37 ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἑωράκατε καὶ οὐ πιστεύετε. πᾶν ὃ δίδωσίν μοι ὁ
38 πατὴρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω, ¹ ὅτι κατα-
βέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιήσω τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ
39 πέμψαντός με. τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέν
40 μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. τοῦτο
γὰρ ἐστιν τὸ θέλημα τοῦ πατρός μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς
αὐτὸν ἔχῃ ζωὴν αἰώνιον καὶ ἀναστήσω αὐτὸν ἐγὼ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· ἐγώ εἰμι ὁ ἄρτος ὁ κατα-
42 βὰς ἐκ τοῦ οὐρανοῦ, ¹ καὶ ἔλεγον· οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ
ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει οὗτος ὅτι ἐκ τοῦ οὐρα-
43 νοῦ καταβέβηκα; ¹ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· μὴ γογγύζετε μετ' ἀλλή-
44 λων. οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν,
45 κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ἔστιν γεγραμμένον ἐν τοῖς προφή-
ταις·[b] καὶ ἔσονται πάντες διδακτοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ
46 τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ. οὐχ ὅτι τὸν πατέρα ἑώρακέν τις, εἰ μὴ ὁ
47 ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν θεόν. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων
48 49 ἔχει ζωὴν αἰώνιον. ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. οἱ πατέρες ὑμῶν ἔφαγον ἐν
50 τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον·[c] οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ κατα-

[a] **31.** Ps. 78 : 24. Comp. Ex. 16 : 13, sq.
[b] **45.** Is. 54 : 13. Comp. Jer. 31 : 33, sq. [c] **49**. Comp. Ex. 16 : 15.

Joh. 6 : 23. πλοιάρια A (D) L; πλοῖα (א) B vg Treg.mg. West. 27 δίδωσιν ὑμῖν א D; ὑμῖν δώσει A B L Treg. West.
35 οὖν א D 33; δὲ A vg; om B L T cop Treg. West. Rev.
38 ποιήσω א D L*; ποιῶ A B L² T Treg. West. 42 οὗτος sc א A vg syrr; om B C D L T cop Treg. West. Rev.
46 θεόν א* D; πατέρα א° A B C L T vg cop syrr Treg. West. Rev.

51 βαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τοῦ ἐμοῦ ἄρτου, ζήσει εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἡ σάρξ μου ἐστίν.

52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες· πῶς δύναται ἡμῖν οὗτος 53 δοῦναι τὴν σάρκα φαγεῖν; ¹ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ 54 ἔχετε ζωὴν ἐν ἑαυτοῖς. ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει 55 ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ἡ γὰρ σάρξ μου ἀλη-56 θής ἐστιν βρῶσις, καὶ τὸ αἷμά μου ἀληθής ἐστιν πόσις. ὁ τρώγων μου τὴν 57 σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ. καθὼς ἀπέστειλέν με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσει δι' 58 ἐμέ. οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες 59 καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα. ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον· σκληρός ἐστιν ὁ λόγος 61 οὗτος· τίς δύναται αὐτοῦ ἀκούειν; ¹ εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν 62 περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· τοῦτο ὑμᾶς σκανδαλίζει; ¹ ἐὰν οὖν 63 θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν 64 πνεῦμά ἐστιν καὶ ζωή ἐστιν. ¹ ἀλλ' εἰσὶν ἐξ ὑμῶν τινὲς οἳ οὐ πιστεύουσιν. ᾔδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων 65 αὐτόν. καὶ ἔλεγεν· διὰ τοῦτο εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς ἐμὲ ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός.

66 Ἐκ τούτου οὖν πολλοὶ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι 67 μετ' αὐτοῦ περιεπάτουν. εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· μὴ καὶ ὑμεῖς θέλετε 68 ὑπάγειν; ¹ ἀπεκρίθη αὐτῷ Σίμων Πέτρος· κύριε, πρὸς τίνα ἀπελευσόμεθα; 69 ῥήματα ζωῆς αἰωνίου ἔχεις· καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ 70 ἅγιος τοῦ θεοῦ. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξά-71 μην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν. ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκα-ριώτου· οὗτος γὰρ ἔμελλεν αὐτὸν παραδιδόναι, εἷς ὢν ἐκ τῶν δώδεκα.

VII. 1 Μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

Joh. 6 : 51. *τοῦ ἐμοῦ* ℵ; *τούτου τοῦ* B C L T vg cop syrr Treg. West. Rev. | *ὑπὲρ τῆς τοῦ κόσμου ζωῆς* h. l. ℵ; post *ἡ σάρξ μου ἐστίν* B C D L T 33 vg Treg. West. Rev.

66 *οὖν* ℵ D; om B C L T vg syrr Treg. West. | *τῶν μαθητῶν* ℵ C D L vg; pm *ἐκ* B T Treg. West.

Joh. 7 : 1. *Μετὰ ταῦτα* ℵ* et[cb] C[2] D; pm *καὶ* ℵ[ca] B C* L cop Treg. West. Rev.

PART V.

FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.

TIME: *Six months.*

§ 67. Our Lord justifies his Disciples for eating with Unwashen Hands. Pharisaic Traditions. — *Capernaum.*

MATT. XV. 1–20.

1 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες·

2 διατί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται 3 τὰς χεῖρας ὅταν ἄρτον ἐσθίωσιν. ὁ 7 δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· — ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν 8 Ἡσαΐας λέγων·[a] ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόῤῥω ἀπέχει

MARK VII. 1–23.

1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἐλ- 2 θόντες ἀπὸ Ἱεροσολύμων. καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοι- 3 ναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους, — ' οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυκνὰ νίψωνται τὰς χεῖρας 4 οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, ' καὶ ἀπὸ ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων —

5 καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· διατί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοι- 6 ναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον; ὁ δὲ εἶπεν αὐτοῖς· καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται[a] ὅτι οὗτος ὁ λαὸς τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόῤῥω ἀπέχει

[a] 7 etc. Is. 29:13.

Mc. 7:1. ἀπὸ Ἱεροσολύμων καὶ ἰδόντες West. Rev.

3 πυκνὰ ℵ vg cop; πυγμῇ (πυκμῇ D) A B D L Treg. West. Rev.

4 βαπτίσωνται A D al plcr vg West.mg.; ῥαντίσωνται ℵ B West.txt. Rev.mg. | χαλκίων ℵ B L Δ cop; add καὶ κλινῶν A D vg syrr Treg. West.mg. Rev.mg.

MATT. XV.

9 ἀπ' ἐμοῦ· μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. —

3 — διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν 4 ὑμῶν; ὁ γὰρ θεὸς ἐνετείλατο λέγων·[a] τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ 5 τελευτάτω. ὑμεῖς δὲ λέγετε· ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί· δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ.

6 καὶ ἠκυρώσατε τὸν νόμον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. —

10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς· ἀκούετε καὶ συνίετε. 11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.

MARK VII.

7 ἀπ' ἐμοῦ· μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώ- 8 πων. ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε την παράδοσιν τῶν ἀνθρώ- 9 πων. καὶ ἔλεγεν αὐτοῖς· καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν 10 παράδοσιν ὑμῶν τηρήσητε. Μωϋσῆς γὰρ εἶπεν·[a] τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τε- 11 λευτάτω. ὑμεῖς δὲ λέγετε· ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί· κορβᾶν, ὅ ἐστιν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ 12 ὠφεληθῇς, ' οὐκέτι ἀφίετε αὐτὸν οὐδὲν 13 ποιῆσαι τῷ πατρὶ ἢ τῇ μητρί, ' ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε. καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

14 καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς· ἀκούσατέ μου πάντες καὶ 15 σύνετε. οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον.

MATT. XV.

12 Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ· οἶδας ὅτι οἱ Φαρισαῖοι ἀκού- 13 σαντες τὸν λόγον ἐσκανδαλίσθησαν; ' ὁ δὲ ἀποκριθεὶς εἶπεν· πᾶσα φυτεία ἣν 14 οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. ἄφετε αὐτούς· ὁδηγοί εἰσιν τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βό- 15 θυνον πεσοῦνται. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· φράσον ἡμῖν τὴν

MARK VII.

17 Καὶ ὅτε εἰσῆλθεν εἰς τὸν οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθη-

[a] 4 etc. Ex. 20:12. Comp. Ex. 21:17; Deut. 5:16.

Mt. 15:4. *ἐνετείλατο λέγων* ℵ* et[cb] C L; *εἶπεν* ℵ[ca] B D it vg cop Treg. West. Rev. 5 *ἢ τὴν μητέρα αὐτοῦ* C L it vg cop syrr Rev.mg.; om ℵ B D [Treg.mg.] West. Rev.txt. 6 *τὸν νόμον* ℵ* et[cb] C West.mg. Rev.mg.; *τὴν ἐντολὴν* L vg; *τὸν λόγον* ℵ[ca] B D cop Treg. West.txt. Rev. txt.

Mc. 7:16. *εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω* A D Δ[corr] * it vg syrr [Treg.] Rev.mg.; om ℵ B L Δ* cop Tisch. West. Rev.txt.

Mt. 15:14. *τυφλῶν* ℵ[ca] C L Z it vg syrr [West.mg.]; om ℵ* et[cb] B D [Treg.mg.] West.txt. Rev.

Mc. 7:17. *τὸν οἶκον* ℵ Δ; om *τὸν* A B L Treg. West.; *τὴν οἰκίαν* D.

MATT. XV.

16 παραβολήν. ὁ δὲ εἶπεν· ἀκμὴν καὶ 17 ὑμεῖς ἀσύνετοί ἐστε; οὔ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;

18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον. 19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, 20 βλασφημίαι. ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

MARK VII.

18 ταὶ αὐτοῦ τὴν παραβολήν. καὶ λέγει αὐτοῖς· οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ 19 δύναται αὐτὸν κοινῶσαι, ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώ- 20 ματα; ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ 21 τὸν ἄνθρωπον. ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλο- 22 παί, φόνοι, [1] μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, 23 ἀφροσύνη· πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

§ 68. The Daughter of a Syrophœnician Woman is healed. — *Region of Tyre and Sidon.*

MATT. XV. 21–28.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σι- 22 δῶνος. καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἔκραξεν λέγουσα· ἐλέησόν με, κύριε υἱὸς Δαυείδ· ἡ θυγάτηρ μου κακῶς δαι- 23 μονίζεται. ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες· ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν 24 ἡμῶν. ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ 25 ἀπολωλότα οἴκου Ἰσραήλ. ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα· 26 κύριε, βοήθει μοι. ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἔξεστιν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς

MARK VII. 24–30.

24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὅρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἠθέλησεν γνῶναι, καὶ οὐκ ἠδυ- 25 νάσθη λαθεῖν· ἀλλὰ εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, εἰσελθοῦσα προσέπεσεν πρὸς τοὺς πόδας 26 αὐτοῦ· ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει. καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.

27 καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.

Mc. 7 : 19. εἰς τὴν ἀφεδρῶνα ἐκπορεύεται; καθαρίζων πάντα τὰ βρώματα. West. Rev.

24 Τύρου D L Δ Rev.mg.; add καὶ Σιδῶνος ℵ A B vg cop syrr Treg.txt. et [mg.] [West.] Rev.txt.

Mt. 15 : 26. ἔξεστιν D; ἔστιν καλὸν ℵ B C L vg cop syrr Treg. West. Rev.

MATT. XV.

27 κυναρίοις. ἡ δὲ εἶπεν· ναί, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τρα-
28 πέζης τῶν κυρίων αὐτῶν. τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

MARK VII.

28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· ναί, κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων
29 τῶν παιδίων. καὶ εἶπεν αὐτῇ· διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρός σου τὸ δαιμόνιον.
30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

§ 69. A Deaf and Dumb Man healed; also many others. Four Thousand are fed. — *The Decapolis.*

MATT. XV. 29–38.

29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.

MARK VII. 31–37. VIII. 1–9.

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν
32 ὁρίων Δεκαπόλεως. καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιλάλον, καὶ παρα-
33 καλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἥψατο τῆς
34 γλώσσης αὐτοῦ, ¹ καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν καὶ λέγει αὐτῷ·
35 ἐφφαθά, ὅ ἐστιν διανοίχθητι. καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ εὐθὺς ἐλύθη ὁ
36 δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον.
37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες· καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους λαλεῖν.

MATT. XV.

30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλοὺς τυφλοὺς κωφοὺς κυλλοὺς καὶ ἑτέρους πολλούς, καὶ ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ·
31 καὶ ἐθεράπευσεν αὐτούς, ¹ ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξαζον τὸν θεὸν Ἰσραήλ.

MATT. XV.

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν· σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστις οὐ θέλω, μήποτε ἐκλυθῶσιν

MARK VIII.

1 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μα-
2 θητὰς λέγει αὐτοῖς· σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί
3 φάγωσιν. καὶ ἐὰν ἀπολύσω αὐτοὺς νήστις εἰς οἶκον αὐτῶν, ἐκλυθήσονται

Mc. 7 : 33. δακτύλους ℵ L; add αὐτοῦ A B D Δ vg Treg. West.

35 εὐθὺς ℵ L Δ; om A B D it vg Treg West.

MATT. XV.

33 ἐν τῇ ὁδῷ. καὶ λέγουσιν αὐτῷ οἱ μαθηταί· πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι το-
34 σοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον· ἑπτά, καὶ
35 ὀλίγα ἰχθύδια. καὶ παραγγείλας τῷ
36 ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν, ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῦον τῶν κλα-
38 σμάτων ἦραν ἑπτὰ σπυρίδας πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς παιδίων καὶ γυναικῶν.

MARK VIII.

ἐν τῇ ὁδῷ· καί τινες αὐτῶν ἀπὸ μα-
4 κρόθεν ἥκασιν. καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι
5 ἄρτων ἐπ' ἐρημίας; καὶ ἠρώτα αὐτούς· πόσους ἔχετε ἄρτους; οἱ δὲ
6 εἶπαν· ἑπτά. καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν· καὶ παρέ-
7 θηκαν τῷ ὄχλῳ. καὶ εἶχαν ἰχθύδια ὀλίγα· καὶ εὐλογήσας αὐτὰ παρέθηκεν.
8 καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ
9 σπυρίδας. ἦσαν δὲ ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

§ 70. The Pharisees and Sadducees again require a Sign. [See § 49.] — *Near [Magadan]*.

MATT. XV. 39. XVI. 1–4.

39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγαδάν.

XVI. 1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτων αὐτὸν σημεῖον ἐκ τοῦ οὐρα-
2 νοῦ ἐπιδεῖξαι αὐτοῖς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· [ὀψίας γενομένης
3 λέγετε· εὐδία, πυῤῥάζει γὰρ ὁ οὐρανός· [1] καὶ πρωΐ· σήμερον χειμών, πυῤῥάζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;]
4 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. —

MARK VIII. 10–12.

10 Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

Mc. 8 : 3. *ἥκασιν* ℵ A D 33; *ἡκούσιν* E K; *εἰσίν* B L Δ cop Treg.mg. West.

7. *παρέθηκεν* ℵ* ; *εἶπεν* (*ἐκέλευσεν* D[gr] it vg) *καὶ ταῦτα* (*καὶ αὐτά* post *παρατ.* A; *καὶ αὐτοὺς* ante *ἐκέλ.* D) *παρατιθέναι* (*παρατεθῆναι* A; *παράθετε* C 33) ℵ[a] B L Δ Treg. West. Rev.

Mt. 15 : 38. *παιδίων καὶ γυναικῶν* ℵ D vg cop West.mg.; *γυν. καὶ παιδ.* B C syrr Treg. West.txt. Rev.

Mt. 16 : 2, 3. *ὀψίας . . . οὐ δύνασθε* C D L 33 vg cop; om ℵ B [Tisch.] [West.] Rev. mg.

§ 71. The Disciples cautioned against the Leaven of the Pharisees, etc. — *N. E. Coast of the Lake of Galilee.*

MATT. XVI. 4–12.

4 — *καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.*

5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. 6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. 7 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι 8 ἄρτους οὐκ ἐλάβομεν. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν· τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ 9 ἐλάβετε; οὔπω νοεῖτε,

οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε; 10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἐλάβετε; 11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. 12 τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

MARK VIII. 13–21.

13 *καὶ ἀφεὶς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.*

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυ- 15 τῶν ἐν τῷ πλοίῳ. καὶ διεστέλλετο αὐτοῖς λέγων· ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς 16 ζύμης Ἡρῴδου. καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχομεν. 17 καὶ γνοὺς λέγει αὐτοῖς· τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην 18 ἔχετε τὴν καρδίαν ὑμῶν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὦτα ἔχοντες 19 οὐκ ἀκούετε, καὶ οὐ μνημονεύετε, ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, καὶ πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; λέγουσιν 20 αὐτῷ· δώδεκα. ὅτε καὶ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; 21 καὶ λέγουσιν· ἑπτά. [1] καὶ ἔλεγεν αὐτοῖς· οὔπω συνίετε;

§ 72. A Blind Man healed. — *Bethsaida (Julias).*

MARK VIII. 22–26.

22 Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν 23 αὐτὸν ἵνα αὐτοῦ ἅψηται. Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, 24 ἐπηρώτα αὐτὸν εἴ τι βλέπει. καὶ ἀναβλέψας ἔλεγεν· βλέπω τοὺς ἀνθρώπους,

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Mc. 8 : 16. *ἔχομεν* ℵ A C L Δ vg syrr Treg.mg.; *ἔχουσιν* B 2^{pe} cop Treg.txt. West. Rev.mg.; *εἶχαν* D.

Mt. 16 : 8. *ἐλάβετε* C L Δ syrr; *ἔχετε* ℵ B D vg cop^{vid} West. Rev.

Mc. 8 : 18. *βλέπετε;* Rev. | *ἀκούετε;* Treg. West. Rev. | *μνημονεύετε;* Treg. Rev.

19 *καὶ* ℵ C D Δ 1 33; om A B L vg^{ed} cop syrr Treg. West. Rev. **20** *λέγουσιν* ℵ A D; add *αὐτῷ* B C L Δ vg cop Treg.mg. West. Rev.

Mt. 16 : 12. *τῶν Φαρισαίων καὶ Σαδδουκαίων* pr ℵ* 33 (om *καὶ Σαδδ.*); *τῶν ἄρτων* $ℵ^c$ B L vg cop Treg. [West.] Rev.; *τοῦ ἄρτου* C Δ al.; om D.

Mc. 8 : 23. *βλέπει* ℵ A D^2 L it vg syrr West.mg.; *βλέπεις* (;) B C $D^{*\,gr}$ Δ 2^{pe} cop Treg.mg. West.txt. Rev.

MARK VIII.

25 ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν δηλαυγῶς ἅπαντα.
26 καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων· μὴ εἰς τὴν κώμην εἰσέλθῃς.

§ 73. Peter and the Rest again profess their Faith in Christ. [See § 66.] — *Region of Cæsarea Philippi.*

Matt. XVI. 13–20.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; 14 οἱ δὲ εἶπαν· οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλείαν, ἕτεροι δὲ Ἱερεμίαν ἢ ἕνα τῶν προφητῶν. 15 λέγει αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; 16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ 17 θεοῦ τοῦ ζῶντος. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπε-
18 κάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλη-
19 σίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς. δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.
20 τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.

Mark VIII. 27–30.

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρίας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι 28 εἶναι; οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστήν, καὶ ἄλλοι Ἡλείαν, ἄλλοι δὲ ὅτι εἷς τῶν προφη- 29 τῶν. καὶ αὐτὸς ἐπηρώτα αὐτούς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ Χριστός.
30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

Luke IX. 18–21.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων· τίνα με οἱ ὄ- 19 χλοι λέγουσιν εἶναι; οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλείαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέ- 20 στη. εἶπεν δὲ αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν· τὸν Χριστὸν τοῦ θεοῦ.
21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο,

Mc 8:26. μὴ ℵ* : μηδὲ ℵ^c A B C L Δ cop μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ A C Δ Treg. et Treg. West. Rev. | εἰσέλθῃς ℵ B L cop; add [Treg.mg.]; D vg similiter.

§ 74. Our Lord foretells his own Death and Resurrection, and the Trials of his Followers. — *Region of Cæsarea Philippi.*

MATT. XVI. 21–28.

21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων· ἵλεώς 23 σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο. ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ· ὕπαγε ὀπίσω μου, σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

MARK VIII. 31–38, IX. 1.

31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆ- 32 ναι. ¹καὶ παῤῥησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο 33 ἐπιτιμᾶν αὐτῷ. ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει· ὕπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

LUKE IX. 22–27.

22 εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

MATT. XVI.

24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. 25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν. 26 τί γὰρ ὠφεληθήσεται ἄνθρωπος, ἐὰν τὸν

MARK VIII.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολου- 35 θείτω μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει αὐ- 36 τήν. τί γὰρ ὠφελεῖ ἄν-

LUKE IX.

23 Ἔλεγεν δὲ πρὸς πάντας· εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. 24 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώ- 25 σει αὐτήν. τί γὰρ ὠφελεῖται ἄνθρωπος

Mt. 16:21. ὁ Ἰησοῦς ℵ^{cb} C L Δ; om ὁ B^{2} D [Treg.]; Ἰησοῦς Χριστὸς ℵ* B* cop West. Rev.mg.; om plane ℵ^{ca}.
Mc. 8:34. ὅστις A C^{2} cop syrr; εἴ τις ℵ B C* D L Δ it vg Treg. West. Rev. | ἀκολουθεῖν C* D vg Treg.txt.; ἐλθεῖν ℵ A B C^{2} L (ἐλθεῖν καὶ ἀκολουθῖν Δ) cop syrr Treg.mg. West. Rev.

MATT. XVI.

κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα 27 τῆς ψυχῆς αὐτοῦ; μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.

28 ἀμὴν λέγω ὑμῖν ὅτι εἰσίν τινες τῶν ὧδε ἑστώτων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

MARK VIII.

θρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐ-37 τοῦ; τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς 38 ψυχῆς αὐτοῦ; ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν IX. 1 ἁγίων. καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι εἰσίν τινες ὧδε τῶν ἑστηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

LUKE IX.

κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;

26 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.

27 λέγω δὲ ὑμῖν ἀληθῶς, εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἳ οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

§ 75. The Transfiguration. Our Lord's subsequent Discourse with the Three Disciples. — *Region of Cæsarea Philippi.*

MATT. XVII. 1–13.

1 Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. 2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο 3 λευκὰ ὡς τὸ φῶς. καὶ ἰδοὺ ὤφθη αὐτοῖς Μωϋσῆς καὶ Ἡλείας συνλαλοῦντες μετ' αὐτοῦ.

MARK IX. 2–13.

2 Καὶ μετὰ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους, καὶ μετεμορφώθη ἔμπροσ-3 θεν αὐτῶν, ¹καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως 4 λευκᾶναι. καὶ ὤφθη αὐτοῖς Ἡλείας σὺν Μωϋσεῖ, καὶ ἦσαν συνλαλοῦντες τῷ Ἰησοῦ.

LUKE IX. 28–36.

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὡσεὶ ἡμέραι ὀκτώ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. 29 καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς 30 ἐξαστράπτων. καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡ-31 λείας, ¹οἳ ὀφθέντες ἐν

LUKE IX.

32 δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ. ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶ-

33 τας αὐτῷ. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἡλείᾳ, μὴ εἰδὼς ὃ λέγει.

34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς

35 τὴν νεφέλην. καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα·[a] οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμέ-

36 νος, αὐτοῦ ἀκούετε. καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

MATT. XVII.

4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ· κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ

5 Ἡλείᾳ μίαν. ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα·[a] οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα·

6 ἀκούετε αὐτοῦ. καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν

7 σφόδρα. καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἁψάμενος αὐτῶν εἶπεν· ἐγέρθητε

8 καὶ μὴ φοβεῖσθε. ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον.

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων· μηδενὶ εἴπητε τὸ ὅραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ.

10 καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶ-

11 τον; ὁ δὲ ἀποκριθεὶς εἶπεν· Ἡλείας μὲν ἔρχεται καὶ ἀποκαταστήσει πάν-

12 τα. λέγω δὲ ὑμῖν ὅτι Ἡλείας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλ'

MARK IX.

5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· ῥαββεί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡ-

6 λείᾳ μίαν. οὐ γὰρ ᾔδει τί ἀποκριθῇ· ἔκφοβοι

7 γὰρ ἐγένοντο. καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης·[a] οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,

8 ἀκούετε αὐτοῦ. καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

MARK IX.

9 Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ ἃ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συνζητοῦντες τί ἐστιν τὸ ἐκ νε-

11 κρῶν ἀναστῆναι. καὶ ἐπηρῶτων αὐτὸν λέγοντες· ὅτι λέγουσιν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς ὅτι Ἡλείαν

12 δεῖ ἐλθεῖν πρῶτον; ὁ δὲ ἔφη αὐτοῖς· Ἡλείας ἐλθὼν πρῶτον ἀποκαθιστάνει

[a] 5 etc. Comp. 2 Pet. 1:17.

Mc. 9:8. ἀλλὰ A C L Δ West.mg.; εἰ μὴ ℵ B D 33 it vg cop West. txt. Rev.

Lc. 9:34. αὐτοὺς sc ℵ B C L vg cop; ἐκείνους A D Δ al pler Treg.mg.

Mt. 17:8. τὸν Ἰησοῦν West.mg.; αὐτὸν Ἰησοῦν B* West.txt.; Ἰησοῦν αὐτὸν ℵ.

Mc. 9:11. οἱ φαρισαῖοι καὶ ℵ L vg; om A B C D Δ cop syrr Treg. West. Rev.

MATT. XVII.

ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν. οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει 13 πάσχειν ὑπ' αὐτῶν. τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

MARK IX.

πάντα. καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου; ἵνα πολλὰ πάθῃ 13 καὶ ἐξουθενωθῇ. ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλείας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται ἐπ' αὐτόν.

§ 76. The Healing of a Demoniac, whom the Disciples could not heal. — *Region of Cæsarea Philippi.*

MATT. XVII. 14–21.

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος γονυ-15 πετῶν αὐτὸν [1] καὶ λέγων· κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. 16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν 17 θεραπεῦσαι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.

MARK IX. 14–29.

14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συνζητοῦντας πρὸς αὐτούς. 15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἠσπά-16 ζοντο αὐτόν. καὶ ἐπηρώτησεν αὐτούς· τί συνζητεῖτε πρὸς αὐ-17 τούς; καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου· διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρός σε, ἔχον-18 τα πνεῦμα ἄλαλον, καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυ-19 σαν. ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐ-20 τὸν πρός με. καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτόν, τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐ-

LUKE IX. 37–43.

37 Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολύς. 38 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων· διδάσκαλε, δέομαί σου, ἐπίβλεψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενής μοι ἐ-39 στίν, καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν καὶ ἐξαίφνης κράζει καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συν-40 τρῖβον αὐτόν. καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. 41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξο-

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Mc. 9:12. ἐξουθενωθῇ ℵ A C Δ; ἐξουδενηθῇ B D 2pe Treg. West. | ἀνθρώπου; Lachm. Tisch.; ἀνθρώπου . . . ἐξουδενηθῇ; Steph. West. Rev.

Mt. 17:15. πάσχει C D Δ al it vg Treg. mg. West.mg.; ἔχει ℵ B L Z[vid] Or Treg. txt. West.txt.

Lc. 9:38. ἐπίβλεψαι A B L Δ al (ἐπιβλέψαι G H K Π Treg. West. Rev.); ἐπίβλεψον ℵ D.

MARK IX.

21 τόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ· πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν· ἐκ παιδιόθεν·
22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλὰ εἴ τι δύνῃ, βοήθησον ἡμῖν
23 σπλαγχνισθεὶς ἐφ' ἡμᾶς. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ
24 τὸ εἰ δύνῃ; πάντα δυνατὰ τῷ πιστεύοντι. εὐθὺς κρά-
25 ξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν· πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὁ ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς
26 αὐτόν. καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι
27 ἀπέθανεν. ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέ-
28 στη. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκ-
29 βαλεῖν αὐτό; καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.

LUKE IX.

μαι ὑμῶν; προσάγαγε
42 ὧδε τὸν υἱόν σου. ἔτι δὲ προσερχομένου αὐτοῦ ἔῤῥηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν·

MATT. XVII.

18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς
19 ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· διατί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβα-
20 λεῖν αὐτό; ¹ ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

LUKE IX.

ἐπιτίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ
43 αὐτοῦ. ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. —

§ 77. Jesus again foretells his own Death and Resurrection. — [See § 74.] — *Galilee.*

MATT. XVII. 22, 23.

22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ

εἶπεν αὐτοῖς ὁ Ἰησοῦς·

MARK IX. 30–32.

30 Κἀκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ·
31 ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλε-

LUKE IX. 43–45.

43 — Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει, εἶπεν πρὸς τοὺς
44 μαθητὰς αὐτοῦ· ¹ θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τού-

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Mc. 9 : 23. τὸ ℵ A B C L Δ (West. τό·); om D 2pe | δύνῃ ℵ* B D Δ (Treg. West. δύνῃ,); δύνασαι ℵc A C L Rev.; sine add. ℵ B C* L Δ cop; add πιστεῦσαι A C³ D it vg syrr [Treg.mg.] 24 ἔλεγεν ℵ A* B C* L Δ cop; pm. μετὰ δακρύων A² C³ D vg West.mg. Rev.mg.

Mt. 17 : 21. deest in ℵ* B 33 Treg.mg.; add τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ ℵb C D L Δ vg Or Aug [Treg.txt.] Rev.mg.

Mc. 9 : 29. προσευχῇ ℵ* etca B; add καὶ (τῇ Δ) νηστείᾳ ℵcb A C D L Δ it vg cop syrr Treg.txt. et [mg.] West.mg. Rev.mg.

MATT. XVII.	MARK IX.	LUKE IX.
μέλλει ὁ υἱὸς τοῦ ἀν-	γεν αὐτοῖς ὅτι ὁ υἱὸς	τους· ὁ γὰρ υἱὸς τοῦ
θρώπου παραδίδοσθαι	τοῦ ἀνθρώπου παραδί-	ἀνθρώπου μέλλει παρα-
εἰς χεῖρας ἀνθρώπων,	δοται εἰς χεῖρας ἀνθρώ-	δίδοσθαι εἰς χεῖρας ἀν-
23 ¹ καὶ ἀποκτενοῦσιν αὐ-	πων, καὶ ἀποκτενοῦσιν	45 θρώπων. οἱ δὲ ἠγνόουν
τόν, καὶ τῇ τρίτῃ ἡμέ-	αὐτόν, καὶ ἀποκτανθεὶς	τὸ ῥῆμα τοῦτο, καὶ ἦν
ρᾳ ἐγερθήσεται. καὶ	μετὰ τρεῖς ἡμέρας ἀνα-	παρακεκαλυμμένον ἀπ᾽
ἐλυπήθησαν σφόδρα.	32 στήσεται. οἱ δὲ ἠγνό-	αὐτῶν ἵνα μὴ αἴσθωνται
	ουν τὸ ῥῆμα, καὶ ἐφο-	αὐτό, καὶ ἐφοβοῦντο
	βοῦντο αὐτὸν ἐπερω-	ἐρωτῆσαι αὐτὸν περὶ
	τῆσαι.	τοῦ ῥήματος τούτου.

§ 78. The Tribute-money miraculously provided. — *Capernaum.*

MATT. XVII. 24–27.	MARK IX. 33.
24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρ-	33 Καὶ ἦλθον εἰς Καφαρναούμ. —
ναοὺμ προσῆλθον οἱ τὰ δίδραχμα	

λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν· ὁ διδάσκαλος ὑμῶν οὐ τελεῖ δίδραχμα; 25 ¹ λέγει· ναί. καὶ εἰσελθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων· τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆν- 26 σον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων; ¹ εἰπόντος δέ· ἀπὸ τῶν ἀλλο- 27 τρίων, ἔφη αὐτῷ ὁ Ἰησοῦς· ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί. ἵνα δὲ μὴ σκανδαλί- ζωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶ- τον ἰχθὺν ἆρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

§ 79. The Disciples contend who should be the Greatest. Jesus exhorts to Humility, Forbearance, and Brotherly Love. — *Capernaum.*

MATT. XVIII. 1–35.	MARK IX. 33–50.	LUKE IX. 46–50.
1 Ἐν ἐκείνῃ τῇ ὥρᾳ	33 — Καὶ ἐν τῇ οἰκίᾳ γε-	46 Εἰσῆλθεν δὲ διαλογι-
προσῆλθον οἱ μαθηταὶ	νόμενος ἐπηρώτα αὐ-	σμὸς ἐν αὐτοῖς, τὸ τίς
τῷ Ἰησοῦ λέγοντες·	τούς· τί ἐν τῇ ὁδῷ	ἂν εἴη μείζων αὐτῶν.
τίς ἄρα μείζων ἐστὶν ἐν	34 διελογίζεσθε; οἱ δὲ	47 ὁ δὲ Ἰησοῦς εἰδὼς τὸν
τῇ βασιλείᾳ τῶν οὐρα-	ἐσιώπων· πρὸς ἀλ-	διαλογισμὸν τῆς καρ-
	λήλους γὰρ διελέχθη-	

35 σαν ἐν τῇ ὁδῷ τίς μείζων. καὶ καθίσας ἐφώνησεν τοὺς δώδεκα, καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος

2 νῶν; καὶ προσκαλε-	καὶ πάντων διάκονος.	δίας αὐτῶν, ἐπιλαβό-
σάμενος ὁ Ἰησοῦς παι-	36 καὶ λαβὼν παιδίον ἔ-	μενος παιδίου ἔστησεν

Mt. 17:24. δίδραχμα sc. ℵ* D; pm τὰ ℵ[c] B et omn Treg. West. Rev. 25 εἰσελθόντα ℵ* et[cb] D (-ντι) West.mg.; ἐλθόντα ℵ[ca] B Treg. West.txt.; ὅτε· εἰσῆλθεν E K L Δ et pler vg cop; alii aliter. 27 σκανδαλίζωμεν ℵ L Z West.mg.; σκαδαλίσωμεν B D et omn[vid] Treg. West.txt. Rev.

Lc. 9:47. εἰδὼς ℵ B syrr Treg.mg.; ἰδὼν A C D L Δ Ξ it vg cop Treg.txt. West.mg. Rev.

MATT. XVIII.	MARK IX.	LUKE IX.
δίον ἔστησεν αὐτὸ ἐν 3 μέσῳ αὐτῶν ¹ καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρα-4 νῶν. ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ 5 βασιλείᾳ τῶν οὐρανῶν. καὶ ὃς ἐὰν δέξηται ἓν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.	στησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐ-37 τοῖς· ὃς ἂν ἓν τῶν παιδίων τούτων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.	48 αὐτὸ παρ' ἑαυτῷ, ¹ καὶ εἶπεν αὐτοῖς· ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτός ἐστιν μέγας.

MARK IX.	
38 Ἔφη αὐτῷ ὁ Ἰωάννης· διδάσκαλε, εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν, καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἀκο-39 λουθεῖ ἡμῖν. ὁ δὲ Ἰησοῦς εἶπεν· μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί 40 μου καὶ δυνήσεται ταχὺ κακολογῆσαί με· ὃς γὰρ 41 οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν. ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματί μου, ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.	49 Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν· ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκο-50 λουθεῖ μεθ' ἡμῶν. εἶπεν δὲ πρὸς αὐτὸν Ἰησοῦς· μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.

MATT. XVIII.	MARK IX.
6 ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσ-7 σης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' 8 οὗ τὸ σκάνδαλον ἔρχεται. εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει	42 Καὶ ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων, καλόν ἐστιν αὐτῷ μᾶλλον εἰ περίκειται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ 43 καὶ βέβληται εἰς τὴν θάλασσαν. καὶ ἐὰν σκανδαλίζῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν ἐστίν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωήν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέεν-45 ναν, εἰς τὸ πῦρ τὸ ἄσβεστον. καὶ

Mc. 9:37. *παιδίων τούτων* ℵ C Δ; *τοιούτων παιδίων* A B D L it vg Treg. West. Rev.
38 *ὃς . . . ἡμῖν* A D it vg syrᵖ [Treg.] West.mg.; om ℵ B C L Δ (cf. Lc.) Treg. mg. West.txt. Rev. (om *ὅτι . . . ἡμῖν* D it vg.)
41 *μου* ℵ* C³ D Δ it vg cop; om ℵᶜ A B C* L Treg. West. Rev.

Lc. 9:49. *ἐκωλύσαμεν* A C D Δ vg; *ἐκωλύομεν* ℵ B L Ξ Treg.mg. West. Rev.
Mc. 9:42. *πιστευόντων* (*πίστιν ἐχόντων* C* D Treg.mg.) ℵ C* D Δ Rev.mg.; add *εἰς ἐμέ* A B C² L vg syrr Treg.txt. et [mg.] West. Rev.txt.
44 (46) totum versum om ℵ B C L Δ

MATT. XVIII.

σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ 9 πῦρ τὸ αἰώνιον. καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

MARK IX.

ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέεν- 47 ναν. καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σε ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέεν- 48 ναν, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέν- 49 νυται.[a] πᾶς γὰρ πυρὶ ἁλισθήσεται. καλὸν τὸ ἅλα· 50 ἐὰν δὲ τὸ ἅλα ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις.

MATT. XVIII.

10 Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρός μου 12 τοῦ ἐν οὐρανοῖς. Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφεὶς τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη πορευθεὶς 13 ζητεῖ τὸ πλανώμενον; καὶ ἐὰν γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει 14 ἐπ᾽ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις. οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἓν τῶν μικρῶν τούτων.

15 Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ 16 μόνου·[b] ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σεαυτοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ 17 πᾶν ῥῆμα.[c] ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὸν τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλη- 18 σίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν τῷ οὐρανῷ, καὶ ὅσα ἐὰν λύσητε 19 ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν τῷ οὐρανῷ. Πάλιν λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενή- 20 σεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.

21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ· κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ 22 ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; [1] λέγει αὐτῷ ὁ Ἰησοῦς· οὐ λέγω

[a] **48.** Comp. Isa. 66 : 24. [b] **15.** Comp. Lev. 19 : 17, 18. [c] **16.** Deut. 19 : 15.

2[pe] cop ; add (= ver. 48.) A D it[pler] vg syrr [Treg.]

Mc. 9 : 45. *γέενναν* ℵ B C L Δ 1 cop ; add *εἰς τὸ πῦρ τὸ ἄσβεστον* (= ver. 43) A D. **46** vide 44. **47** *γέενναν* ℵ B D L Δ ; add *τοῦ πυρός* A C syrr [Treg.mg.]. **49** *πυρὶ ἁλισθήσεται* ℵ B L Δ 1 2[pe] Treg. mg. ; add *καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται* A C D it vg syrr [Treg.txt.] West.mg. Rev.mg.

Mt. 18 : 11. totum versum om ℵ B L* 1 33 cop ; add *ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός* D Δ et multi vg syrr Rev. mg. **14** *ὑμῶν* ℵ D[b] (*ἡμῶν* D*) L Δ it vg Aug West.mg. ; *μου* B Σ cop Or Treg. West. txt. Rev.mg. **15** *ἁμαρτήσῃ* ℵ B 1 Or Rev.mg. ; add *εἰς σὲ* D et multi it vg cop syrr Treg.txt. et [mg.] Rev.txt.

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23 σοι ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά. διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δού-
24 λων αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη εἷς αὐτῷ ὀφειλέτης
25 μυρίων ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχεν, καὶ ἀποδοθῆναι.
26 πεσὼν οὖν ὁ δοῦλος ἐκεῖνος προσεκύνει αὐτῷ λέγων· μακροθύμησον ἐπ' ἐμοί, καὶ
27 πάντα ἀποδώσω σοι. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν
28 αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν
29 λέγων· ἀπόδος εἴ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν
30 λέγων· μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι. ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελ-
31 θὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδῷ τὸ ὀφειλόμενον. ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γινόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ
32 κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκά-
33 λεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κἀγώ σε ἠλέησα;
34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῷ
35 πᾶν τὸ ὀφειλόμενον αὐτῷ. οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

§ 80. The Seventy instructed and sent out. — *Capernaum.* [*Galilee.*]

LUKE X. 1–16.

1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.
2 Ἔλεγεν δὲ πρὸς αὐτούς· ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.
3 4 ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα· μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.[a]
5 6 εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν, πρῶτον λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ. καὶ ἐὰν ᾖ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς
7 ἀνακάμψει. ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.
8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,
9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· ἤγγικεν ἐφ' ὑμᾶς
10 ἡ βασιλεία τοῦ θεοῦ. εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελ-
11 θόντες εἰς τὰς πλατείας αὐτῆς εἴπατε· καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν

[a] 4. Comp. 2 K. 4:29.

Mt. 18:26. *ἐκεῖνος* ℵ[c] D L Δ 33 it vg cop syrr; om ℵ* B et multi Treg. West. Rev.
34 *αὐτῷ* ℵ*et[cb] C et multi cop syrr; om ℵ[ca] B D it vg (cf. ver. 30) Treg. West. Rev.
Lc. 10:1. *καὶ* pr. ℵ A C D fere omn it vg; om B L Ξ 33 cop [Treg.] West. Rev. | *ἑβδομήκοντα* ℵ A C L Δ Ξ cop syrr Iren Tert Treg.; add *δύο* B D vg Aug [West.] Rev mg. 4 *μηδένα* ℵ* 33; pm *καὶ* ℵ[c] A B C D et omn it vg al Treg. West. Rev.
5 *οἰκίαν πρῶτον,* (it syr) Rev.mg.

LUKE X.

ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε,
12 ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ. λέγω δὲ ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ
13 ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. Οὐαί σοι Χοραζείν, οὐαί σοι Βηθσαϊδά·
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι
14 ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν. πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτό-
15 τερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. καὶ σὺ Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψω-
16 θήσῃ; ἕως ᾅδου καταβιβασθήσῃ. Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν
ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

§ 81. Jesus goes up to the Festival of Tabernacles. His Final Departure from Galilee. Incidents in Samaria.

John VII. 2–10.

2 3 Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. εἶπον οὖν πρὸς αὐτὸν οἱ
ἀδελφοὶ αὐτοῦ· μετάβηθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθη-
4 ταί σου θεωρήσωσιν τὰ ἔργα σου ἃ ποιεῖς· οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ
ζητεῖ αὐτὸς ἐν παῤῥησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.
5 6 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. λέγει αὐτοῖς ὁ Ἰησους· ὁ
7 καιρὸς ὁ ἐμὸς οὔπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος. οὐ
δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ
8 ἔργα αὐτοῦ πονηρά ἐστιν. ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ἐγὼ οὐκ ἀναβαίνω εἰς
9 τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται. ταῦτα εἰπὼν αὐτὸς
10 ἔμεινεν ἐν τῇ Γαλιλαίᾳ. ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν,
τότε καὶ αὐτὸς ἀνέβη, οὐ φανερῶς ἀλλ' ἐν κρυπτῷ.

Luke IX. 51–56.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ, καὶ αὐτὸς
52 τὸ πρόσωπον αὐτοῦ ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ, ¹ καὶ ἀπέστειλεν
ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς πόλιν Σαμαριτῶν,
53 ὥστε ἑτοιμάσαι αὐτῷ· καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευό-
54 μενον εἰς Ἱερουσαλήμ. ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν·
κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς;
55 56 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

Lc. 10:12. δὲ ℵ D Ξ cop; om A B C L Δ vg syrr Treg. West. Rev. 15 καταβιβασθήσῃ ℵ A C L Δ Ξ al it cop syrr West.mg.; καταβήσῃ B D Treg.mg. West.txt. (cf. Mt. 11:23).

Joh. 7:4. αὐτὸς ℵ D^{gr} L et vg syrr al; αὐτὸ B D* cop Treg.mg. West.mg. Rev.mg. 6 λεγει ℵ* D^{gr}; add οὖν ℵ^{c} B L Δ vg cop Treg. West. Rev. 8 οὐκ ℵ D vg cop Treg. West.mg. Rev.mg. (Am.txt.); οὔπω B L T Δ syrr West.txt. Rev.txt (Am.mg.) 9 ταῦτα ℵ D 1 33 2^{pe} vg Treg.; add δὲ B L Δ cop West. Rev. | αὐτὸς ℵ D* L 1 vg cop Treg.mg. West.mg.; αὐτοῖς B D^{2} Δ Treg. txt. West.txt. Rev. 10 ἐν κρυπτῷ ℵ D; pm ὡς B L T vg cop syrr Treg. West. Rev.

Lc. 9:52. πόλιν ℵ* 69 vg; κώμην ℵ^{c} A B C D L Δ Ξ cop syrr Treg. West. Rev. 54 αὐτούς ℵ B L Ξ vg; add ὡς καὶ Ἡλίας (Ἠλείας) ἐποίησεν A C D Δ it^{pl} syrr Aug [Treg.mg.] West.mg. Rev.mg. 55 αὐτοῖς ℵ A B C L Ξ Δ; add καὶ εἶπεν· οὐκ οἴδατε οἵου (ποίου D West.mg.) πνεύματός ἐστε ὑμεῖς· (;) D min vg syrr West.mg. Rev.mg. 56 om ὁ γὰρ . . . σῶσαι ℵ A B

§ 82. Ten Lepers cleansed. — *Samaria.*

LUKE XVII. 11–19.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσον
12 Σαμαρίας καὶ Γαλιλαίας. καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην ὑπήντησαν
13 αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόρρωθεν, ¦ καὶ αὐτοὶ ἦραν φωνὴν λέγοντες·
14 Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. καὶ ἰδὼν εἶπεν αὐτοῖς· πορευθέντες ἐπιδείξατε
15 ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. ¦ εἷς
δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν,
16 ¦ καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς
17 ἦν Σαμαρίτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ
18 ἐννέα ποῦ; οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογε-
19 νὴς οὗτος; ¦ καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

C D L Δ Ξ 33 al; add ὁ γὰρ (om West. mg.) υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι F[w] K al vg syrr [West.mg.] Rev.mg.

Lc. 17:17. ἐννέα A D it[pler] cop Or; pm δὲ ℵ B L Δ al [Treg.] [West.] Rev.
18 οὗτος. Rev.mg.

PART VI.

THE FESTIVAL OF TABERNACLES AND THE SUBSEQUENT TRANSACTIONS UNTIL OUR LORD'S ARRIVAL AT BETHANY SIX DAYS BEFORE THE FOURTH PASSOVER.

TIME: *Six months less six days.*

§ 83. Jesus at the Festival of Tabernacles. His public teaching.—*Jerusalem.*

JOHN VII. 11–52.

11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον· ποῦ ἐστιν ἐκεῖνος;
12 καὶ γογγυσμὸς ἦν περὶ αὐτοῦ πολὺς ἐν τῷ ὄχλῳ· οἱ μὲν ἔλεγον ὅτι ἀγαθός ἐστιν·
13 ἄλλοι ἔλεγον· οὔ, ἀλλὰ πλανᾷ τὸν ὄχλον. ¹ οὐδεὶς μέντοι παῤῥησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.
14 15 Ἤδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν. ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες· πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;
16 ἀπεκρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν· ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ
17 πέμψαντός με· ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς,
18 πότερον ἐκ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθής ἐστιν
19 καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ
20 ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι; ¹ ἀπεκρίθη ὁ ὄχλος· δαιμόνιον
21 ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; ¹ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· ἓν ἔργον
22 ἐποίησα καὶ πάντες θαυμάζετε. ὁ Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν, οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων, καὶ ἐν σαββάτῳ περιτέμνετε ἄν-
23 θρωπον.[a] εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος ὁ
24 Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ; ¹ μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.
25 Ἔλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμειτῶν· οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀπο-

[a] 22. Lev. 12 : 3.

Joh. 7 : 12. *τῷ ὄχλῳ* ℵ D 33 it vg cop; *τοῖς ὄχλοις* B L Δ al Treg. West. Rev. | *ἄλλοι* ℵ D L Δ; add δὲ B T vg cop Treg. [West.] Rev. 19 *δέδωκεν* ℵ L T Δ West.mg.; *ἔδωκεν* B D Treg. West.txt. Rev.
22 *ὁ Μωϋσῆς* ℵ*; *διὰ τοῦτο Μωϋσῆς* (*Μωσῆς*) ℵ^c B D L T Δ et omn it vg al | *διὰ τοῦτο Μω.* D K L Δ al cop syrr Treg.mg. West. Rev. (Ang.txt.); *θαυμάζετε διὰ τοῦτο. Μω.* X Treg.txt. Rev.mg. (Am.txt.); ℵ^c B al non distingu. 24 *κρίνατε* ℵ Δ al; *κρίνετε* B D L T Treg. West.

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26 κτεῖναι; ¹ καὶ ἴδε παῤῥησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς
27 ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός; ¹ ἀλλὰ τοῦτον οἴδαμεν πόθεν
28 ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. ἔκραξεν οὖν
ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· κἀμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί·
καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ
29 30 οἴδατε· ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμὶ κἀκεῖνός με ἀπέσταλκεν. ἐζήτουν
οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὔπω ἐληλύθει ἡ
31 ὥρα αὐτοῦ. Πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου εἰς αὐτόν, καὶ ἔλεγον· ὁ Χρι-
32 στὸς ὅταν ἔλθῃ, μὴ πλείονα σημεῖα ποιήσει ὧν οὗτος ποιεῖ; ἤκουσαν οἱ Φαρι-
σαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν ὑπηρέτας οἱ
33 ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἵνα πιάσωσιν αὐτόν. εἶπεν οὖν ὁ Ἰησοῦς· ἔτι χρόνον
34 μικρὸν μεθ' ὑμῶν εἰμὶ καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ζητήσετέ με καὶ οὐχ
35 εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. εἶπον οὖν οἱ Ἰουδαῖοι
πρὸς ἑαυτούς· ποῦ μέλλει οὗτος πορεύεσθαι, ὅτι οὐχ εὑρήσομεν αὐτόν; μὴ εἰς
τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας;
36 τίς ἐστιν ὁ λόγος οὗτος ὃν εἶπεν· ζητήσετέ με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ
ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς καὶ ἔκραζεν
38 λέγων· ἐάν τις διψᾷ, ἐρχέσθω καὶ πινέτω. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ
γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶν-
39 τος.[a] τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἤμελλον λαμβάνειν οἱ πιστεύοντες
40 εἰς αὐτόν· οὔπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη. Ἐκ τοῦ ὄχλου
οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον· οὗτός ἐστιν ἀληθῶς ὁ προφήτης·
41 ¹ ἄλλοι ἔλεγον· οὗτός ἐστιν ὁ Χριστός· ἄλλοι ἔλεγον· μὴ γὰρ ἐκ τῆς Γαλι-
42 λαίας ὁ Χριστὸς ἔρχεται; οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ καὶ
43 ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυείδ, ὁ Χριστὸς ἔρχεται;[b] ¹ σχίσμα οὖν
44 ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν· τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς
ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας.

45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς
46 ἐκεῖνοι· διατί οὐκ ἠγάγετε αὐτόν; ¹ ἀπεκρίθησαν οἱ ὑπηρέται· οὐδέποτε ἐλάλη-
47 σεν οὕτως ἄνθρωπος, ὡς οὗτος λαλεῖ ὁ ἄνθρωπος. ἀπεκρίθησαν αὐτοῖς οἱ Φαρι-
48 σαῖοι· μὴ καὶ ὑμεῖς πεπλάνησθε; ¹ μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν
49 ἢ ἐκ τῶν Φαρισαίων; ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί

[a] **38.** Is. 55:1; 58:11. Comp. Is. 44:3; Zech. 13:1; 14:8.
[b] **42.** Comp. Ps. 89:4; 132:11; Mic. 5:1 [2].

Joh. 7:29. *ἀπέσταλκεν* ℵ D; *ἀπέστειλεν* B L T al Treg. West. Rev. **31** *πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου* ℵ D cop; *ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν* B L T vg Treg. West. Rev. | *ποιεῖ* ℵ* D 69 vg; *ἐποίησεν* ℵ^c B L T cop Treg. West. Rev. **34** *εὑρήσετε* ℵ D L Δ it vg; add *με* B T 𝔓^pe cop syrr [Treg.mg.] West. Rev. **35** *ὅτι* ℵ D vg cop; add *ἡμεῖς* B L T Δ Treg. West. Rev. **36** *εὑρήσετε* ℵ D L Δ it vg; add *με* B T 1 cop syrr [Treg.mg.] West. Rev. **37** *ἐρχέσθω* ℵ* D; add *πρός με* ℵ^c B (*εμε*) L T al vg cop syrr Treg. West. Rev. **39** *πνεῦμα* ℵ T cop.; add *ἅγιον* L Δ [Treg.]; add *ἅγιον δεδομένον* B Rev.mg.; add *ἅγιον ἐπ' αὐτοῖς* D. **41** *ἄλλοι* sc (*ἄλλοι δὲ* cop) ℵ D Δ cop syrr; *οἱ δὲ* B L T 1 33 vg Treg. West. Rev. **46** *ὡς οὗτος λαλεῖ ὁ ἄνθρωπος* ℵ* (sine *λαλεῖ* X Δ vg [Treg.]; sine *ὁ ἄνθρ.* D); om ℵ^c B L T cop West. Rev. **50** *αὐτούς* ℵ*; add *ὁ ἐλθὼν πρὸς αὐτὸν πρότερον* ℵ^c B L T (add *νυκτὸς*

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50 51 εἰσιν. λέγει Νικόδημος πρὸς αὐτούς, εἷς ὢν ἐξ αὐτῶν· μὴ ὁ νόμος ἡμῶν κρί-
52 νει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῷ τί ποιεῖ; ἀπεκρίθη-
σαν καὶ εἶπαν αὐτῷ· μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον καὶ ἴδε ὅτι προ-
φήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται.

§ 84. The Woman taken in Adultery. — *Jerusalem.*

John VII. 53. VIII. 1–11.

53. VIII. 1 [Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ· Ἰησοῦς δὲ ἐπορεύθη
2 εἰς τὸ ὄρος τῶν ἐλαιῶν. ὄρθρου δὲ πάλιν παραγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ
3 λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. ἄγουσιν δὲ οἱ γραμμα-
τεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν
4 ἐν μέσῳ ꜌ λέγουσιν αὐτῷ· διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπαυτοφώρῳ
5 μοιχευομένη. ἐν δὲ τῷ νόμῳ Μωϋσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθάζειν·[a]
6 σὺ οὖν τί λέγεις περὶ αὐτῆς; τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατη-
γορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.
7 ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπεν πρὸς αὐτούς· ὁ ἀναμάρτητος
8 ὑμῶν πρῶτος λίθον ἐπ' αὐτῇ βαλέτω. καὶ πάλιν κάτω κύψας τῷ δακτύλῳ ἔγρα-
9 φεν εἰς τὴν γῆν· οἱ δὲ ἀκούσαντες ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν
10 πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν
μέσῳ οὖσα. ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ· ἡ γυνή, ποῦ εἰσίν; οὐδείς σε
11 κατέκρινεν; ꜌ ἡ δὲ εἶπεν· οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς· οὐδὲ ἐγώ σε κατα-
κρίνω· πορεύου, ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.]

§ 85. Further Public Teaching of our Lord. He reproves the Unbelieving Jews, and escapes from their hands. — *Jerusalem.*

John VIII. 12–59.

12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ
ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς.
13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ
14 ἔστιν ἀληθής. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυ-

[a] 5. Lev. 20 : 10. Comp. Deut. 22 : 21.

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alii) Treg. West. Rev. **52.** ἴδε· ὅτι Rev.mg.

Joh. 7 : 53 — 8 : 11. om ℵ A B C L T Δ 33 2[pe] al et patres Treg. West. Habent D F G et min pler vg [Rev.]. [Textum exhibemus, quem versio Anglicana (1881) ut acceptum indicat, sed in notis dabimus lectiones varias e Treg. et West.]

2 [*καὶ πᾶς . . . αὐτούς*] West.

5 [*ἡμῖν*] West.; om D; *ἡμῖν Μωϋσῆς* Treg. West. | *περὶ αὐτῆς* M S V al Aug West.mg.; om. D al Treg.

6 [*τοῦτο . . . αὐτοῦ*] West.; om D.

7 [*αὐτόν*] West.; om D | *καὶ εἶπεν αὐτοῖς* D vg Treg.; [*αὐτοίς*] West.; om M.

8 *τῷ δακτύλῳ* D al West.mg.; om. Treg.

9 *ἕως τῶν ἐσχάτων* S V al [Treg]; om E vg West. **10** *ὁ Ἰησοῦς* D 1 vg West.; add *καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς* E K al [Treg.] | *ἡ γυνή* min; *γύναι* M al Treg. West.txt. (mg. aliter); om D unc[5] al | *εἰσιν* D West; add *ἐκεῖνοι οἱ κατήγοροί σου* [Treg.].

11 *πορεύου* D[gr] West; add *καὶ* pler Treg. | *ἀπὸ τοῦ νῦν* D M S al vg cop West; om E F G al Treg. **14** *ὑμεῖς* ℵ; add *δὲ* B D L T vg al Treg. West. Rev.

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τοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω. ὑμεῖς
15 οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ
16 οὐ κρίνω οὐδένα. καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι μό-
17 νος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με. καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γεγραμ-
18 μένον ἐστὶν[a] ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. ἐγώ εἰμι ὁ μαρτυ-
19 ρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. ἔλεγον οὖν αὐτῷ·
ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς· οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα
20 μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε. ταῦτα τὰ ῥήματα ἐλάλησεν
ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὔπω
ἐληλύθει ἡ ὥρα αὐτοῦ.

21 Εἶπεν οὖν πάλιν αὐτοῖς· ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν
22 ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. ἔλεγον οὖν οἱ Ἰουδαῖοι·
23 μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν; ' καὶ
ἔλεγεν αὐτοῖς· ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου
24 τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. εἶπον οὖν ὑμῖν ὅτι ἀποθα-
νεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε
25 ἐν ταῖς ἁμαρτίαις ὑμῶν. ἔλεγον οὖν αὐτῷ· σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς·
26 τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν. πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ'
ὁ πέμψας με ἀληθής ἐστιν, κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κό-
27 28 σμον. οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. εἶπεν οὖν ὁ Ἰησοῦς· ὅταν
ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ
29 ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ, ταῦτα λαλῶ. καὶ ὁ πέμψας με
μετ' ἐμοῦ ἐστίν· οὐκ ἀφῆκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.
30 31 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. ἔλεγεν οὖν ὁ Ἰησοῦς
πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ,
32 ἀληθῶς μαθηταί μου ἐστέ, ' καί γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθε-
33 ρώσει ὑμᾶς. ἀπεκρίθησαν πρὸς αὐτόν· σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδου-
34 λεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε; ' ἀπεκρίθη αὐτοῖς ὁ
Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς
35 ἁμαρτίας. ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν
36 37 αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. οἶδα ὅτι
σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ
38 ἐν ὑμῖν. ἃ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ
τοῦ πατρὸς ποιεῖτε.

39 Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. λέγει αὐτοῖς
40 ὁ Ἰησοῦς· εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραὰμ ποιεῖτε. νῦν δὲ
ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ
41 τοῦ θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.
εἶπαν αὐτῷ· ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα, ἕνα πατέρα ἔχομεν τὸν θεόν.

[a] 17. Deut. 17:6. Comp. Deut. 19:15.

Joh. 8:16. πέμψας με ℵ* D; add πατήρ $\aleph^c$ B L T al it vg al Treg. [West.] Rev. 17 γεγραμμένον ἐστὶν ℵ; γέγραπται B D L T al Treg. West. Rev. 25 ὑμῖν. Steph. Treg. West.mg.; ὑμῖν; Lach. West. txt. Rev.mg. (Am. aliter). 39 ἐποιεῖτε ℵ B^2 D L T West.mg; ποιεῖτε B* Or West. txt. Rev.mg. 41 οὐ γεγεννήμεθα $\aleph^c$ C D^2 Δ West.mg.; οὐκ ἐγεννήθημεν B D* Treg. West.txt. Rev

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42 εἶπεν αὐτοῖς ὁ Ἰησοῦς· εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέ-
43 στειλεν. διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν
44 λόγον τὸν ἐμόν. ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν
45 ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν
46 λέγω, οὐ πιστεύετέ μοι. τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν
47 λέγω, διατί ὑμεῖς οὐ πιστεύετέ μοι; ¹ ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.
48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμα-
49 ρίτης εἶ σὺ καὶ δαιμόνιον ἔχεις; ¹ ἀπεκρίθη Ἰησους· ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ
50 τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου·
51 ἔστιν ὁ ζητῶν καὶ κρίνων. ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ,
52 θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. εἶπαν αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· ἐάν
53 τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα. μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον·
54 τίνα σεαυτὸν ποιεῖς; ¹ ἀπεκρίθη Ἰησοῦς· ἐὰν ἐγὼ δοξάζω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν
55 ἐστίν, ¹ καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κἂν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν ψεύστης· ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.
56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα εἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ
57 ἐχάρη. εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· πεντήκοντα ἔτη οὔπω ἔχεις καὶ Ἀβρα-
58 ὰμ ἑώρακας; εἶπεν αὐτοῖς Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί.
59 Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

§ 86. A Lawyer instructed. Love to our Neighbor defined. Parable of the Good Samaritan. — *Near Jerusalem.*

LUKE X. 25–37.

25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτόν, λέγων· διδάσκαλε, τί ποι-
26 ήσας ζωὴν αἰώνιον κληρονομήσω; ¹ ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέ-
27 γραπται; πῶς ἀναγινώσκεις; ¹ ὁ δὲ ἀποκριθεὶς εἶπεν·[a] *ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου,*
28 *καὶ τὸν πλησίον σου ὡς σεαυτόν.* εἶπεν δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.

[a] 27. Deut. 6 : 5 ; Lev. 19 : 18. Comp. Lev. 18 : 5.

Joh. 8 : 54. ἡμῶν A B² et³ C L Δ vg^codd cop syrr West.mg. ; ὑμῶν ℵ B* D vg^ed Treg. mg. West.txt. Rev. 59 ἱεροῦ. ℵ B D it vg ; add καὶ (om A Δ al) διελθων διὰ μέσου αὐτῶν ἐπορεύετο (om A Δ al)· καὶ παρῆγεν οὕτως ℵ^c A C L Δ 33 cop syrr Rev.mg.

LUKE X.

29 Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλη-
30 σίον; ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ
εἰς Ἱερειχώ, καὶ λησταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπι-
31 θέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ. κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν
32 τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. ὁμοίως δὲ καὶ Λευείτης γενόμενος
33 κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. Σαμαρίτης δέ τις ὁδεύων ἦλθεν
34 κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ
ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν
35 εἰς πανδοκίον καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια
ἔδωκεν τῷ πανδοκεῖ καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ, καὶ ὅτι ἂν προσδαπανήσῃς
36 ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. τίς τούτων τῶν τριῶν πλησίον δοκεῖ
37 σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς; [1] ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος
μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποίει ὁμοίως.

§ 87. Jesus in the House of Martha and Mary. — *Bethany.*

LUKE X. 38–42.

38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά·
39 γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὴν οἰκίαν. καὶ τῇδε ἦν
ἀδελφὴ καλουμένη Μαριάμ, ἣ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου
40 ἤκουεν τὸν λόγον αὐτοῦ· [1] ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν. ἐπι-
στᾶσα δὲ εἶπεν· κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπεν δια-
41 κονεῖν; εἰπὸν οὖν αὐτῇ ἵνα μοι συναντιλάβηται. ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ
42 κύριος· Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, [1] ἑνὸς δέ ἐστιν χρεία·
Μαρία γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.

§ 88. The Disciples again taught how to pray. — *Near Jerusalem.*

LUKE XI. 1–13.

1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν
τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς
2 καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. εἶπεν δὲ αὐτοῖς· ὅταν προσεύχησθε,
3 λέγετε· πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθάτω ἡ βασιλεία σου· [1] τὸν ἄρ-
4 τον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς ἁμαρτίας
ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς
εἰς πειρασμόν.

5 Καὶ εἶπεν πρὸς αὐτούς· τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν

Lc. 10 : 32. *γενόμενος* A C Δ syrr; om ℵ[c] (ℵ* om versum) B D L Ξ 1 33 vg cop Treg. West. Rev. **38** *'Εγένετο . . . αὐτοὺς καὶ* A C D (sed var) it vg syrr; *'Εν δὲ τῷ πορεύεσθαι αὐτοὺς* (om *καὶ*) ℵ B L Ξ cop Treg.txt. [*καὶ*] West. Rev. | *οἰκίαν* ℵ* et[c] C[3] L Ξ 33; add *αὐτῆς* ℵ[a] A C[2] Δ it vg [Treg.] [West.mg.] Rev.; om *εἰς . . . αὐτῆς* B.

41, 42. *μεριμνᾷς . . . χρεία* A C* et[3] Δ vg syrr; om *μεριμνᾷς καὶ* et *περὶ . . . χρεία* D it[mu] West.mg. Rev.mg.; *μεριμνᾷς . . . πολλά, ὀλίγων δέ ἐστιν χρεία ἢ ἑνός* ℵ B C[2] L 1 33 cop West.txt. Rev.mg. sc. | *γὰρ* ℵ B L 1 69 Treg.mg.; *δὲ* A C D cop syrr Treg.txt.; om D it[mu] vg West.mg. Rev.mg.

LUKE XI.

6 μεσονυκτίου καὶ εἴπῃ αὐτῷ· φίλε, χρῆσόν μοι τρεῖς ἄρτους, ¹ ἐπειδὴ φίλος μου 7 παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ. κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ· μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία 8 μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διά γε τὴν ἀναιδίαν 9 αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει. Κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται 10 ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιχθήσεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν 11 λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιχθήσεται. τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ 12 13 ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; ἢ καὶ αἰτήσῃ ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον; ¹ εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

§ 89. The Seventy return. — *Jerusalem?*

Luke X. 17–24.

17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια 18 ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. εἶπεν δὲ αὐτοῖς· ἐθεώρουν τὸν σατανᾶν 19 ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν 20 ὑμᾶς οὐ μὴ ἀδικήσει. πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐνγέγραπται ἐν τοῖς οὐρανοῖς.

21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο ἐν τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν· ἐξομολογοῦμαί σοι πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο 22 εὐδοκία ἔμπροσθέν σου. καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν· πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν· μακάριοι οἱ ὀφθαλμοὶ οἱ 24 βλέποντες ἃ βλέπετε. λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ ἴδαν, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

§ 90. A Man born blind is healed on the Sabbath. Our Lord's subsequent Discourses. — *Jerusalem.*

John IX. 1–41. X. 1–21.

1 2 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· ῥαββεί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα 3 τυφλὸς γεννηθῇ; ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, 4 ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ

Lc. 11:11. ἄρτον . . . ἢ καὶ (om καὶ ℵ L 33 [West.mg.]) ℵ A C al; om B Rev.mg. [Treg.mg.] West.txt.

Lc 10:21. ἐν sc ℵ D L Ξ 33 it[pler] cop; om A B C Δ vg[codd] al Treg. West. Rev.

22 καὶ στραφεὶς . . . εἶπεν A C* Δ al syrr; om ℵ B D L Ξ 1 33 vg cop Treg. West. Rev.

Joh. 9:4. ἡμᾶς sc ℵ* L cop; με ℵ¹ vel[b] A B C D Δ it vg syrr Treg. West. Rev.

JOHN IX.

πέμψαντος ἡμᾶς ἕως ἡμέρα ἐστίν· ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι.
5 6 ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμὶ τοῦ κόσμου. ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ
ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς
7 ὀφθαλμούς, ¹ καὶ εἶπεν αὐτῷ· ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ
ἑρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων.

8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον, ὅτι προσαίτης ἦν, ἔλε-
9 γον· οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ¹ ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν.
10 ἄλλοι ἔλεγον· οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι ἐγώ εἰμι. ¹ ἔλε-
11 γον οὖν αὐτῷ· πῶς ἠνεῴχθησάν σου οἱ ὀφθαλμοί; ¹ ἀπεκρίθη ἐκεῖνος· ὁ ἄν-
θρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς
καὶ εἶπέν μοι ὅτι ὕπαγε εἰς τὸν Σιλωὰμ καὶ νίψαι. ἀπελθὼν οὖν καὶ νιψάμενος
12 ἀνέβλεψα. εἶπαν αὐτῷ· ποῦ ἐστὶν ἐκεῖνος; λέγει· οὐκ οἶδα.

13 14 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τόν ποτε τυφλόν. ἦν δὲ σάββατον ἐν
15 ᾗ ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν
οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν
16 ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην καὶ βλέπω. ἔλεγον οὖν ἐκ τῶν
Φαρισαίων τινές· οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ
τηρεῖ. ἄλλοι ἔλεγον· πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποι-
17 εῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσιν οὖν τῷ τυφλῷ πάλιν· σὺ τί λέγεις
18 περὶ αὐτοῦ, ὅτι ἠνοιξέν σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. οὐκ
ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου
19 ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, ¹ καὶ ἠρώτησαν αὐτοὺς λέγοντες·
οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει
20 ἄρτι; ¹ ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν· οἴδαμεν ὅτι οὗτός ἐστιν ὁ
21 υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, ἢ τίς ἤνοι-
ξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει,
22 αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς
Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χρι-
23 στόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι ἡλικίαν ἔχει,
αὐτὸν ἐπερωτήσατε.

24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου, ὃς ἦν τυφλός, καὶ εἶπαν αὐτῷ· δὸς
25 δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν. ἀπεκρίθη
οὖν ἐκεῖνος· εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω.
26 27 εἶπον οὖν αὐτῷ· τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; ¹ ἀπεκρί-
θη αὐτοῖς· εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ
28 ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ¹ ἐλοιδόρησαν αὐτὸν καὶ εἶπαν· σὺ μαθη-
29 τὴς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί· ¹ ἡμεῖς οἴδαμεν ὅτι
30 Μωϋσεῖ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄν-
θρωπος καὶ εἶπεν αὐτοῖς· ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴ-
31 δατε πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς. οἴδαμεν ὅτι ἁμαρτωλῶν ὁ

Joh. 9:12. εἶπαν A vg[codd] cop; add οὖν D Δ al [Treg.mg.]; pm καὶ ℵ B L 1 33 2[pe] vg[ed] [Treg.txt.] West. Rev.

16 ἄλλοι A L Δ it[pler] vg[codd]; add δὲ ℵ B D vg[codd] et[ed] cop [Treg.mg.] [West.] Rev.

20 οὖν ℵ B; δὲ A Δ al syrr; om D L 1 33 69 vg cop Treg. Rev.

28 ἐλοιδόρησαν A Δ vg[codd]; pm οἱ δὲ ℵ[c] D L 1 33 2[pe] cop syrr Treg.; pm καὶ ℵ* B [Treg.mg.] West. Rev.

JOHN IX.

θεὸς οὐκ ἀκούει,[a] ἀλλ' ἐάν τις θεοσεβὴς ᾖ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου
32 ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννη-
33 34 μένου· εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν
καὶ εἶπαν αὐτῷ· ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ
ἐξέβαλον αὐτὸν ἔξω.

35 Ἤκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὑρὼν αὐτὸν εἶπεν· σὺ πιστεύ-
36 εις εἰς τὸν υἱὸν τοῦ ἀνθρώπου; | ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· καὶ τίς ἐστιν, κύ-
37 ριε, ἵνα πιστεύσω εἰς αὐτόν; | εἶπεν αὐτῷ ὁ Ἰησοῦς· καὶ ἑώρακας αὐτόν, καὶ ὁ
38 λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη· πιστεύω, κύριε· καὶ προσεκύνησεν
39 αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς· εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ
40 μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται. ἤκουσαν ἐκ τῶν
Φαρισαίων οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπαν αὐτῷ· μὴ καὶ ἡμεῖς τυφλοί ἐσμεν;
41 εἶπεν αὐτοῖς ὁ Ἰησοῦς· εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε
ὅτι βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.

X. 1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν
2 προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής· | ὁ
3 δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστιν τῶν προβάτων. τούτῳ ὁ θυρωρὸς
ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα φωνεῖ κατ'
4 ὄνομα καὶ ἐξάγει αὐτά. ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύε-
5 ται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ· ἀλλοτρίῳ
δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἴδασιν τῶν ἀλλο-
6 τρίων τὴν φωνήν. Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ
οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

7 Εἶπεν οὖν ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβά-
8 των. πάντες ὅσοι ἦλθον κλέπται εἰσὶν καὶ λῃσταί, ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ
9 πρόβατα. ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσε-
10 ται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει. ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ
11 καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν. ἐγώ
εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν
12 προβάτων· ὁ μισθωτὸς καὶ οὐκ ὢν ποιμήν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεω-
ρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει, καὶ ὁ λύκος ἁρπά-
13 ζει αὐτὰ καὶ σκορπίζει· ὅτι μισθωτός ἐστιν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προ-
14 βάτων. ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμά, καὶ γινώσκουσί με τὰ
15 ἐμά, καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα, καὶ τὴν ψυχήν
16 μου τίθημι ὑπὲρ τῶν προβάτων. καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς
αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γε-
17 νήσεται μία ποίμνη, εἷς ποιμήν. διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ, ὅτι ἐγὼ τίθημι

[a] 31 Comp. Prov. 28 : 9.

Joh. 9 : 35. *ἀνθρώπου* ℵ B D Rev mg.; *θεοῦ* A L Δ al it vg cop syrr Treg. Rev.txt.
40 *Φαρισαίων* ℵ* et[cb] D it[pler] vg cop; add *ταῦτα* ℵ[ca] B L al syrr Treg. West. Rev.
Joh. 10 : 7. *εἶπεν οὖν* ℵ*; add *πάλιν* B West.; add *αὐτοῖς* ℵ[ca] 1 69 2[pc]; add *αὐτοῖς πάλιν* ℵ[a] et[cb] A it[pler] vg syrr; add *πάλιν* *αὐτοῖς* D L Δ al Treg. | *ὅτι* ℵ A D Δ vg; om B L 33 Treg. West. Rev.
8 *ἦλθον* ℵ* Δ al it vg Aug Rev. (Am.mg.); add *πρὸ ἐμοῦ* ℵ[c] A B D L al cop Or Treg. West. Rev.txt.
16 *γενήσεται* ℵ* A Δ it[pler] vg; *γενήσονται* ℵ[c] B D L 1 33 2[pc] cop Treg. West. Rev.

JOHN X.

18 τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν. οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

19 20 Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. ἔλεγον 21 οὖν πολλοὶ ἐξ αὐτῶν· δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε; ¹ ἄλλοι ἔλεγον· ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξει;

§ 91. Jesus in Jerusalem at the Festival of Dedication. He retires beyond Jordan. — *Jerusalem. Bethany beyond Jordan.*

JOHN X. 22–42.

22 23 Ἐγένετο δὲ τὰ ἐνκαίνια ἐν Ἱεροσολύμοις· χειμὼν ἦν· ¹ καὶ περιεπάτει ὁ 24 Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος. ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπὸν 25 ἡμῖν παῤῥησίᾳ. ἀπεκρίθη ὁ Ἰησοῦς· εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ 26 ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ· ἀλλὰ ὑμεῖς 27 οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν. τὰ πρόβατα τὰ ἐμὰ τῆς 28 φωνῆς μου ἀκούουσιν, κἀγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι, ¹ κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ 29 ἐκ τῆς χειρός μου. ὁ πατὴρ ὃ δέδωκέν μοι πάντων μεῖζόν ἐστιν, καὶ οὐδεὶς δύνα-30 ται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός. ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.

31 32 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρός· διὰ ποῖον αὐτῶν 33 ἔργον ἐμὲ λιθάζετε; ¹ ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν 34 θεόν. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν[a] ὅτι 35 ἐγὼ εἶπα· θεοί ἐστε; εἰ ἐκείνους εἶπεν θεούς, πρὸς οὓς ὁ λόγος ἐγένετο 36 τοῦ θεοῦ, καὶ οὐ δύναται λυθῆναι ἡ γραφή· ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν 37 εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον· υἱὸς θεοῦ εἰμι; ¹ εἰ οὐ 38 ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι· εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύετε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.

39 40 Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, 41 καὶ ἔμεινεν ἐκεῖ. καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν ση-

[a] 34. Ps. 82:6. Comp. Ex. 22:7 sq.

Joh. 10:18. αἴρει ℵ[c] A D L Δ al it vg cop syrr West.mg.; ἦρεν ℵ* B West.txt. Rev.mg.
20 οὖν ℵ* ct[cb] D 1 2[e]; δὲ ℵ[ca] A B L al vg cop Treg. West. Rev. 25 ἀπεκρίθη ℵ* D; add αὐτοῖς ℵ[c] A B al it vg Treg. West. Rev. 29 πατὴρ ℵ[c] it[pauci]; add μου ℵ[c] A B D L al vg cop syrr Treg. West. Rev. | ὃ ℵ B* D L vg cop Rev.mg.; ὃς A B[2] Δ syrr West.mg. Rev.txt. | μεῖζόν A B it vg cop Rev.mg.; μείζων ℵ D L Δ al West. mg. Rev.txt. 39 οὖν ℵ A L Δ a. it vg; om B al cop [Treg.] [West.] Rev | αὐτὸν ℵ* D vg; add πάλιν ℵ[c] A L Δ 1 33 West.txt.; pm πάλιν B al syrr Treg. [West mg.] Rev.

JOHN XI.

42 μεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν. καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

§ 92. The Raising of Lazarus. — *Bethany.*

John XI. 1–46.

1 Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης τῆς Μαρίας καὶ
2 Μάρθας τῆς ἀδελφῆς αὐτῆς. ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκ-
μάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.
3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι· κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.
4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ
5 τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. ἠγάπα δὲ ὁ Ἰησοῦς
6 τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὡς οὖν ἤκουσεν ὅτι ἀσθε-
7 νεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας· ἔπειτα μετὰ τοῦτο λέγει τοῖς
8 μαθηταῖς· ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. λέγουσιν αὐτῷ οἱ μαθηταί· ῥαβ-
9 βεί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; | ἀπεκρίθη Ἰη-
σοῦς· οὐχὶ δώδεκα ὧραί εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ
10 προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· | ἐὰν δέ τις περιπατῇ ἐν τῇ
νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

11 Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμη-
12 ται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. εἶπον οὖν αὐτῷ οἱ μαθηταί· κύριε,
13 εἰ κεκοίμηται, σωθήσεται. εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖ-
14 νοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. τότε οὖν εἶπεν αὐτοῖς ὁ
15 Ἰησοῦς παῤῥησίᾳ· Λάζαρος ἀπέθανεν, | καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι
16 οὐκ ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος
τοῖς συνμαθηταῖς· ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.
18 19 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε. πολλοὶ
δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαριάμ, ἵνα παρα-
20 μυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρ-
21 χεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. εἶπεν οὖν ἡ Μάρθα
22 πρὸς Ἰησοῦν· κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου. καὶ νῦν οἶδα
23 ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός. λέγει αὐτῇ ὁ Ιησοῦς· ἀνα-
24 στήσεται ὁ ἀδελφός σου. λέγει αὐτῷ ἡ Μάρθα· οἶδα ὅτι ἀναστήσεται ἐν τῇ
25 ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγώ εἰμι ἡ ἀνάστασις
26 καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται, | καὶ πᾶς ὁ ζῶν καὶ
27 πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο; | λέγει αὐτῷ·
ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον
28 ἐρχόμενος. καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐ-
29 τῆς λάθρα εἰποῦσα· ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε. ἐκείνη ὡς ἤκουσεν,

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Joh. 11:17. ἡμέρας A* D cop; add ἤδη ℵ A² C³ L Δ vg Treg.mg. Rev.; pm ἤδη B C* 69 Treg.txt. West. **19** τὰς περὶ A C³ Δ al; τὴν ℵ B C* L 33 it vg cop syrr Treg. West. Rev. **29** ἐκείνη A C² D Δ vg; add δὲ ℵ B C* L 33 69 cop Treg.txt. et [mg.] West. Rev. | ἐγείρεται et ἔρχεται (ἠγέρθη D) A C² D Δ vg; ἠγέρθη et ἤρχετο ℵ B C* L 33 Treg. West. Rev.

JOHN XI.

30 ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν· οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώ-
31 μην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνη-
32 μεῖον ἵνα κλαύσῃ ἐκεῖ. ἡ οὖν Μαριὰμ ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ εἰς τοὺς πόδας λέγουσα αὐτῷ· κύριε, εἰ ἦς ὧδε, οὐκ ἄν μου ἀπέ-
33 θανεν ὁ ἀδελφός. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας
34 αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν, ¹ καὶ
35 εἶπεν· ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ· κύριε, ἔρχου καὶ ἴδε. ἐδάκρυσεν
36 37 ὁ Ἰησοῦς. ἔλεγον οὖν οἱ Ἰουδαῖοι· ἴδε πῶς ἐφίλει αὐτόν. τινὲς δὲ ἐξ αὐτῶν εἶπον· οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι
38 ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν πάλιν ἐμβριμούμενος ἐν ἑαυτῷ ἔρχεται
39 εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. ¹ λέγει ὁ Ἰησοῦς· ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· κύριε,
40 ἤδη ὄζει· τεταρταῖος γάρ ἐστιν. λέγει αὐτῇ ὁ Ἰησοῦς· οὐκ εἶπόν σοι ὅτι ἐὰν
41 πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ; ¹ ἦραν οὖν τὸν λίθον· ὁ δὲ Ἰησοῦς ἦρεν
42 τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν· πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα
43 πιστεύσωσιν ὅτι σύ με ἀπέστειλας. καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν·
44 Λάζαρε, δεῦρο ἔξω. ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ἃ
46 ἐποίησεν, ἐπίστευσαν εἰς αὐτόν· τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν Ἰησοῦς.

§ 93. The Counsel of Caiaphas against Jesus. He retires from Jerusalem.—*Jerusalem. Ephraim.*

JOHN XI. 47–54.

47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· τί ποιοῦ-
48 μεν, ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν
49 τόπον καὶ τὸ ἔθνος. εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ
50 ἐκείνου, εἶπεν αὐτοῖς· ὑμεῖς οὐκ οἴδατε οὐδέν, ¹ οὐδὲ λογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.
51 τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφή-
52 τευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, ¹ καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς
53 ἕν. ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.
54 Ἰησοῦς οὖν οὐκέτι παῤῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖ-

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Joh. 11 : 30. ἦν A D L Δ al syrr; add ἔτι ℵ B C 1 33 vg cop Treg.txt. et [mg.] West. Rev. **45** ἃ ℵ A* L Δ it^{mul} vg cop Treg.mg. West.mg. Rev.mg.; ὃ A² B C* D 1 Treg.txt. West.txt. Rev.txt. **54** διέτριβεν A D Δ al it vg syrr Treg.mg.; ἔμεινεν ℵ B L Treg.txt. West. Rev.

JOHN XI.

θεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ διέτριβεν μετὰ τῶν μαθητῶν.

§ 94. Jesus beyond Jordan is followed by Multitudes. The Healing of the Infirm Woman on the Sabbath. — *Valley of Jordan. Peræa.*

Matth. XIX. 1, 2.

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησους τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς 2 Ἰουδαίας πέραν τοῦ Ἰορδάνου. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

Mark X. 1.

1 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ συνπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.

Luke XIII. 10–21.

10 11 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη 12 ἀνακύψαι εἰς τὸ παντελές. ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν 13 αὐτῇ· γύναι, ἀπολέλυσαι ἀπὸ τῆς ἀσθενείας σου, [1] καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· 14 καὶ παραχρῆμα ἀνορθώθη, καὶ ἐδόξαζεν τὸν θεόν. ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ 15 μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν· ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης 16 καὶ ἀπαγαγὼν ποτίζει; ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ 17 τοῦ σαββάτου; καὶ ταῦτα λέγοντος αὐτοῦ κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.
18 Ἔλεγεν οὖν· τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; 19 ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν 20 τοῖς κλάδοις αὐτοῦ. Καὶ πάλιν εἶπεν· τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

§ 95. Our Lord goes teaching and journeying towards Jerusalem. He is warned against Herod. — *Peræa.*

Luke XIII. 22–35.

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα.
23 Εἶπεν δέ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς· 24 [1] ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν

Lc. 13 : 12. ἀπὸ ℵ A D syrr (it vg *ab*) ; om B L Δ Or Treg. West. Rev.

LUKE XIII.

25 εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες· κύριε
26 ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. τότε ἄρξεσθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.
27 καὶ ἐρεῖ· λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· **ἀπόστητε ἀπ' ἐμοῦ**
28 **πάντες ἐργάται τῆς ἀδικίας.** ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προ-
29 φήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ
30 τοῦ θεοῦ. καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι.

31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ πο-
32 ρεύου ἐντεῦθεν, ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι. καὶ εἶπεν αὐτοῖς· πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον
33 καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.
34 Ἱερουσαλὴμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρό-
35 πον ὄρνιξ τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.[a] λέγω ὑμῖν ὅτι οὐ μὴ ἴδητέ με ἕως ἥξει ὅτε εἴπητε· **εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.**[b]

§ 96. Our Lord dines with a Chief Pharisee on the Sabbath. Incidents. — *Peræa.*

LUKE XIV. 1–24.

1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων
2 σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. καὶ ἰδοὺ ἄνθρω-
3 πός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὔ;
4 5 οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν. καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν· τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐ-
6 θέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.

7 Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας
8 ἐξελέγοντο, λέγων πρὸς αὐτούς· ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ,

[a] 35. Comp. Ps. 69 : 26 [25] ; Jer. 12 : 7 ; 22 : 5. [[b] 35. Ps. 118 : 26.]

Lc. 13 : 24. *ἰσχύσουσιν.* A L Δ al it[pl] vg ; *ἰσχύσουσιν,* Treg. West. Rev.mg. 27 *ὑμᾶς* ℵ A (D var) Δ 1 33 69 al vg ; om B L Treg. West. Rev. 29 *βορρᾶ* ℵ A D[gr] Δ al vg cop ; pm *ἀπὸ* B L [Treg.] West. Rev. 35 *λέγω* ℵ* L ; add *δὲ* ℵ[c] A B D Δ al vg cop Treg. [West.] Rev. ; pm *ἀμὴν δὲ* min mu Steph. | *ἥξει ὅτε* A D Δ al vg [Treg.] ; om (add *ἂν* ℵ 1 69) ℵ B L cop West. Rev.

Lc. 14 : 5. *ἀποκριθεὶς* ℵ* et[cb] A Δ al vg, om ℵ[ca] B D L it[pler] cop Treg. West. Rev. | *υἱὸς* A B Δ al syrr Rev.mg. ; *ὄνος* (ut 13 : 15) ℵ L 1 33 vg cop Rev.txt. ; *πρόβατον* D.

LUKE XIV.

9 ¹ καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ
10 μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.
11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
12 Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν· ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε, καὶ γένηται ἀνταπόδομά σοι.
13 14 ἀλλ' ὅταν ποιῇς δοχήν, κάλει πτωχούς, ἀναπήρους, χωλούς, τυφλούς, ¹ καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται δέ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.
15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ· μακάριος ὅστις φά-
16 γεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπός τις ἐποίει
17 δεῖπνον μέγα, καὶ ἐκάλεσεν πολλούς, ¹ καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ
18 τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἤδη ἕτοιμά εἰσιν. καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· ἀργὸν ἠγόρασα, καὶ ἔχω
19 ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον. καὶ ἕτερος εἶπεν· ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε,
20 ἔχε με παρῃτημένον. καὶ ἕτερος εἶπεν· γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύνα-
21 μαι ἐλθεῖν. καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς
22 καὶ χωλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν ὁ δοῦλος· κύριε, γέγονεν ὡς ἐπέταξας, καὶ
23 ἔτι τόπος ἐστίν. καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ
24 φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.

§ 97. What is required of true Disciples. — *Peræa.*

Luke XIV. 25–35.

25 26 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν πρὸς αὐτούς· ¹ εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυ-
27 χήν, οὐ δύναται εἶναί μου μαθητής. ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ
28 ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής. Τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρ-
29 τισμόν; ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες
30 οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν, ¹ λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο
31 οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. Ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δυνατός ἐστιν
32 ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.

Lc. 14:14. δὲ ℵ*; γὰρ ℵc A B D L vg (vel[cb]) B L; add πάντα (ante ἕτοιμα D cop)
cop syrr Treg. West. 17 εισιν ℵ L; ℵ[a] (vel[ca]) A D vg cop [Treg.] 26 δὲ
ἐστιν A B D Treg. West. | sine πάντα ℵ* etc ℵ A D[gr] vg cop; τε B L Treg. West. Rev

LUKE XV.

33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής.

34 35 Καλὸν οὖν τὸ ἅλα· ἐὰν δὲ καὶ τὸ ἅλα μωρανθῇ, ἐν τίνι ἀρτυθήσεται; [1] οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

§ 98. Parable of the Lost Sheep, etc. Parable of the Prodigal Son.—*Peræa.*

LUKE XV. 1–32.

1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. 2 καὶ διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.

3 4 Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων· τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα 5 ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; καὶ εὑρὼν ἐπι-6 τίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων, [1] καὶ ἐλθὼν εἰς τὸν οἶκον συνκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβα-7 τόν μου τὸ ἀπολωλός. λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.

8 Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει 9 λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρῃ; καὶ εὑροῦσα συνκαλεῖ τὰς φίλας καὶ τὰς γείτονας λέγουσα· συγχάρητέ μοι, ὅτι εὗρον τὴν 10 δραχμὴν ἣν ἀπώλεσα. οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

11 12 Εἶπεν δέ· ἄνθρωπός τις εἶχεν δύο υἱούς. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν 13 βίον. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμη-14 σεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ 15 αὐτὸς ἤρξατο ὑστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας 16 ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους· καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς 17 ἐδίδου αὐτῷ. εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη· πόσοι μίσθιοι τοῦ πατρός μου περισσεύ-18 ουσιν ἄρτων· ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, 19 [1] οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου. 20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τρά-21 χηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. εἶπεν δὲ αὐτῷ ὁ υἱός· πάτερ, ἥμαρτον εἰς

Lc. 14 : 32. τὰ πρὸς ℵ^c A D L West.mg.; om τὰ ℵ* West.txt.; εἰς B West.mg.

Lc. 15 : 12. καὶ sc ℵ* D it vg syrr; ὁ δὲ ℵ^c A B cop Treg. West. Rev.

16 γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ A cop West.mg. Rev. (Am.txt.); χορτασθῆναι ἐκ ℵ B D L Treg.mg. West.txt. Rev. (Am mg.)

LUKE XV.

22 τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. εἶπεν δὲ ὁ
πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε
23 αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας,
23 24 ˡ καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν, ˡ ὅτι
οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὑρέθη. καὶ ἤρ-
25 ξαντο εὐφραίνεσθαι. ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρ-
26 χόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, ˡ καὶ προσκαλεσάμενος
27 ἕνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα. ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου
ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν
28 ἀπέλαβεν. ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν πα-
29 ρεκάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι
καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ
30 τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον
31 μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. ὁ δὲ εἶπεν αὐτῷ· τέ-
32 κνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν· ˡ εὐφρανθῆναι δὲ
καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, ἀπολωλὼς καὶ
εὑρέθη.

§ 99. Parable of the Unjust Steward. — *Peræa.*

Luke XVI. 1–13.

1 Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονό-
2 μον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. καὶ φωνή-
σας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονο-
3 μίας σου· οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν. εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· τί
ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ
4 ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ τῆς οἰκονο-
5 μίας δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν. καὶ προσκαλεσάμενος ἕνα ἕκαστον
τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· πόσον ὀφείλεις τῷ κυρίῳ
6 μου; ˡ ὁ δὲ εἶπεν· ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· δέξαι σου τὰ γράμ-
7 ματα καὶ καθίσας ταχέως γράψον πεντήκοντα. ἔπειτα ἑτέρῳ εἶπεν· σὺ δὲ πόσον
ὀφείλεις; ὁ δὲ εἶπεν· ἑκατὸν κόρους σίτου. λέγει αὐτῷ· δέξαι σου τὰ γράμ-
8 ματα καὶ γράψον ὀγδοήκοντα. καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας,
ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς
υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσίν.

9 Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα
10 ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ
11 ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. εἰ
οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;
12 13 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς δώσει ὑμῖν; ˡ οὐ-

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Lc. 15 : 21. *υἱός σου* A L it vg cop; add *ποίησόν με ὡς ἕνα τῶν μισθίων σου* ℵ B D [West.] Rev.mg. 22 *ἐξενέγκατε* A; pm *ταχὺ* (*-χέως* D) ℵ B D L it vg cop [Treg.] West. Rev 32 *ἀπολωλὼς* ℵ D it vg cop; pm *καὶ* A B L syrr Treg. West. Rev.

Lc. 16 : 12. *ὑμέτερον* ℵ A D vg cop syrr West.mg.; *ἡμέτερον* B L West.txt. Rev.mg

δεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

§ 100. The Pharisees reproved. Parable of the Rich Man and Lazarus.—*Peræa.*

LUKE XVI. 14–31.

14 Ἤκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτή-
15 ριζον αὐτόν. καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν
16 βδέλυγμα ἐνώπιον τοῦ θεοῦ. ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε
17 ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται. εὐκοπώτερον δέ
18 ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.
19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραι-
20 νόμενος καθ' ἡμέραν λαμπρῶς. πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος ἐβέβλητο
21 πρὸς τὸν πυλῶνα αὐτοῦ εἱλκωμένος [1] καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόν-των ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ
22 ἕλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.
23 καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ
24 ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπεν· πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύ-λου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ
25 ταύτῃ. εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυ-
26 νᾶσαι. καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς
27 ἡμᾶς διαπερῶσιν. εἶπεν δέ· ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶ-
28 κον τοῦ πατρός μου· [1] ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα
29 μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. λέγει δὲ Ἀβραάμ·
30 ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν.
31 εἶπεν δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

§ 101. Jesus inculcates Forbearance, Faith, Humility.—*Peræa.*

LUKE XVII. 1–10.

1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλ-
2 θεῖν, οὐαὶ δὲ δι' οὗ ἔρχεται· λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν

Lc. 16 : 26. οἱ ἐκεῖθεν ℵ[c] A L; om οἱ ℵ* B D West. Rev.

Lc. 17 : 1. οὐαὶ δὲ A vg Treg.mg.; πλὴν οὐαὶ ℵ B D L cop Treg.txt. West. Rev.

LUKE XVII.

τράχηλον αὐτοῦ καὶ ἔῤῥιπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν
3 τούτων ἕνα. ¹ προσέχετε ἑαυτοῖς. ἐὰν ἁμάρτῃ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ,
4 καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἑπτάκις ἐπιστρέψῃ πρός σε λέγων· μετανοῶ, ἀφήσεις αὐτῷ.[a]

5 6 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθες ἡμῖν πίστιν. εἶπεν δὲ ὁ κύριος· εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· ἐκριζώ-
7 θητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ·
8 εὐθέως παρελθὼν ἀνάπεσε; ¹ ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίε-
9 10 σαι σύ; μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

§ 102. Christ's Coming will be Sudden. — *Peræa.*

LUKE XVII. 20–37.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,
21 ¹ οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε ἢ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

22 Εἶπεν δὲ πρὸς τοὺς μαθητάς· ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν
23 ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. καὶ ἐροῦσιν ὑμῖν· ἰδοὺ ἐκεῖ,
24 ἰδοὺ ὧδε· μὴ ἀπέλθητε μηδὲ διώξητε. ὥσπερ γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀν-
25 θρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκι-
26 μασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως
27 ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου· ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυ-
28 σμὸς καὶ ἀπώλεσεν ἅπαντας.[b] ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ·
29 ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν· ᾗ δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας.[c]
30 31 κατὰ τὰ αὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ κατα-
32 βάτω ἆραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. μνημο-
33 νεύετε τῆς γυναικὸς Λώτ.[d] ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι, ἀπο-
34 λέσει αὐτήν, καὶ ὃς ἐὰν ἀπολέσῃ, ζωογονήσει αὐτήν. λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται.
35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἑτέρα ἀφεθή-
37 σεται. καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

[a] 4. Comp. Lev. 19:17, 18. [b] 27. Gen. 7:4, 7 [c] 29. Gen. 19:15 sq. [d] 32. Gen. 19:26.

Lc. 17:24. ἐν τῇ ἡμέρᾳ αὐτοῦ ℵ A L vg cop syrr West.mg.; om B D [Treg.mg.] West.txt. Rev.mg. **36** hunc versum om ℵ A B L cop; add δύο ἔσονται (om D vg) ἐν τῷ (om D) ἀγρῷ· ὁ (om D U) εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται D U vg Rev.mg.

§ 103. Parables: The Importunate Widow. The Pharisee and Publican. — *Peræa.*

Luke XVIII. 1–14.

1 Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ 2 μὴ ἐνκακεῖν, λέγων· κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ 3 ἄνθρωπον μὴ ἐντρεπόμενος. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐ- 4 τὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. καὶ οὐκ ἤθελεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον 5 ἐντρέπομαι, διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, 6 ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με. εἶπεν δὲ ὁ κύριος· ἀκούσατε τί ὁ κρι- 7 τὴς τῆς ἀδικίας λέγει· ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν 8 αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

9 Εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ 10 ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην. ἄνθρωποι δύο ἀνέβησαν 11 εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ Φαρισαῖος σταθεὶς ταῦτα προσηύχετο· ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ 12 τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· νηστεύω δὶς 13 τοῦ σαββάτου, ἀποδεκατεύω πάντα ὅσα κτῶμαι. ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στῆθος 14 αὐτοῦ λέγων· ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

§ 104. Precepts respecting Divorce. — *Peræa.*

Matt. XIX. 3–12.

3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες· εἰ ἔξεστιν ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

4 ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν

Mark X. 2–12.

2 Καὶ προσελθόντες οἱ Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα 3 ἀπολῦσαι, πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· τί ὑμῖν ἐνε- 4 τείλατο Μωϋσῆς; οἱ δὲ εἶπαν· ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου 5 γράψαι καὶ ἀπολῦσαι.[a] ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύ-

[a] 4. Deut. 24 : 1.

Lc. 18 : 11. ταῦτα ℵ*; pm πρὸς (καθ' D) ἑαυτὸν A D syrr Treg.mg. West.mg.; add πρὸς ἑαυτὸν (αὐτὸν L) ℵ^c B L vg Treg.txt. West.txt. Rev. 14 ἢ γὰρ ἐκεῖνος A Δ Treg.mg.; παρ' (pm μᾶλλον D) ἐκεῖνον ℵ B L cop Treg.txt. West.

Mc. 10 : 2. οἱ Φαρισαῖοι ℵ C; om οἱ A B L Δ Treg. West. Rev.

Mt. 19 : 3. οἱ Φαρισαῖοι ℵ D Rev.mg.; om οἱ B C L cop Treg. West. Rev.txt. 4 ποιήσας ℵ C D Z it vg; κτίσας B 33 Treg. West. Rev.mg.

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5 αὐτούς;[a] [1] καὶ εἶπεν· ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο 6 εἰς σάρκα μίαν.[b] ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὃ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρι- 7 ζέτω. λέγουσιν αὐτῷ· τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀπο- 8 στασίου καὶ ἀπολῦσαι;[c] λέγει αὐτοῖς· ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς 9 δὲ οὐ γέγονεν οὕτως. λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην, μοιχᾶται.

10 Λέγουσιν αὐτῷ οἱ μαθηταί· εἰ οὕ- 11 τως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. ὁ δὲ 12 εἶπεν αὐτοῖς· οὐ πάντες χωροῦσιν τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρείτω.

MARK X.

6 την. ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς·[a] 7 ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ 8 καὶ τὴν μητέρα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν,[b] ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ 9 μία σάρξ. ὃ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

10 καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου 11 ἐπηρώτων αὐτόν. καὶ λέγει αὐτοῖς· ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐ- 12 τήν. καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον, μοιχᾶται.

§ 105. Jesus receives and blesses Little Children. — *Peræa.*

MATT. XIX. 13–15.

13 Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν 14 αὐτοῖς. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἄφετε τὰ

MARK X. 13–16.

13 Καὶ προσέφερον αὐτῷ παιδία ἵνα ἅψηται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέ- 14 ρουσιν. ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· ἄφετε τὰ

LUKE XVIII. 15–17.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων 16 αὐτοῖς. ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· ἄφετε τὰ παι-

[a] 4 etc. Gen. 1 : 27. [b] 5 etc. Gen. 2 : 24. [c] 7. Deut. 24 : 1.

Mc. 10:7. *αὐτοῦ* sc (*ἑαυτ.* D) ℵ D cop; om A B C L Δ vg Treg. West. | sine add ℵ B [Treg.mg.] Rev.mg.; add *καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα* (*τῇ γυναικὶ* A C L Δ) *αὐτοῦ* A C D L Δ it vg cop syrr Treg. txt. Rev.txt.

Mt. 19:8. *αὐτοῖς· ὅτι* item Treg.; *αὐτοῖς ὅτι* West. Rev. 9 *μὴ ἐπὶ πορνείᾳ* ℵ C Z vg syrr; *παρεκτὸς λόγου πορνείας* B D 33 cop West.mg. Rev.mg. | *καὶ γαμήσῃ ἄλλην* ℵ C D Z it vg syrr; om B cop West.mg. Rev. mg. | *μοιχᾶται* ℵ C³ D Z vg syrr; *ποιεῖ αὐτὴν μοιχευθῆναι* B C* cop West.mg. Rev. mg. | *μοιχᾶται* sine add ℵ C³ D L Rev. mg.; add *καὶ ὁ ἀπολελυμένην γαμήσας* (*γαμῶν* C* 33 Treg.mg.) *μοιχᾶται* B C* Z 33 vg syrr [Treg.txt.] West.mg. Rev.txt.

Mc. 10:13. *τοῖς προσφέρουσιν* A D vg syrr; *αὐτοῖς* ℵ B C L Δ cop Treg.mg. West. Rev.

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παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς ἐμέ· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 15 καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

MARK X.

παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 15 ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 16 καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει, τιθεὶς τὰς χεῖρας ἐπ᾽ αὐτά.

LUKE XVIII.

δία ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 17 ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

§ 106. The Rich Young Man. Parable of the Laborers in the Vineyard. — *Peræa.*

Matt. XIX. 16–30. XX. 1–16.

16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν· διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον; 17 ὁ δὲ εἶπεν αὐτῷ· τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός· εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς. 18 ποίας; φησίν. ὁ δὲ Ἰησοῦς εἶπεν· τὸ[a] οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, 19 τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 20 λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφύλαξα· τί ἔτι

Mark X. 17–31.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός. 19 τὰς ἐντολὰς οἶδας·[a] μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. 20 ὁ δὲ ἔφη αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. 21 ὁ δὲ Ἰησοῦς

Luke XVIII. 18–30.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς θεός.

20 τὰς ἐντολὰς οἶδας·[a] μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.

21 ὁ δὲ εἶπεν ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.

[a] 18 etc. Ex. 20 : 12 sq. Deut. 5 : 16 sq. — Lev. 19 : 18.

Mt. 19 : 16. διδάσκαλε ℵ B D L; add ἀγαθέ C Δ vg cop syrr Rev.mg. 17 τί με . . . ὁ ἀγαθός ℵ B D L; τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός C Δ Rev.mg.

Mc. 10 : 19. μὴ μοιχ. (om ℵ*) μὴ φον. A vg West.mg.; μὴ φον. μὴ μοιχ. ℵ[a] B C Δ cop Treg. mg. West.txt. Rev. | σου sc ℵ* C cop; om ℵ[c] A B D Δ vg Treg. West.

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21 ὑστερῶ; ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκο- 22 λούθει μοι. ἀκούσας δὲ ὁ νεανίσκος ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. 23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.	ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἕν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι. 22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων 23 κτήματα πολλά. καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύ-	22 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. 23 ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα. 24 ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται·

24 σονται. ˡ οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ

24 πάλιν δὲ λέγω ὑμῖν ὅτι εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρα- 25 νῶν. ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες· τίς ἄρα δύναται σωθῆναι; 26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ δυνατὰ πάντα.	25 θεοῦ εἰσελθεῖν· εὐκοπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσ- 26 ελθεῖν. οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς· καὶ τίς δύναται σωθῆ- 27 ναι; ἐμβλέψας αὐτοῖς ὁ Ἰησους λέγει· παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ.	25 εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 26 εἶπαν δὲ οἱ ἀκούσαντες· καὶ τίς 27 δύναται σωθῆναι; ὁ δὲ εἶπεν· τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν.
27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν	28 Ἤρξατο λέγειν ὁ Πέτρος αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάν-	28 Εἶπεν δὲ Πέτρος· ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν

Mt. 19:22. *νεανίσκος* ℵ L Z; add *τὸν λόγον* B C D vg cop West. Rev.; add praeterea *τοῦτον* B [West.] 24 *πλούσιον* ℵ L Z 33; add *εἰσελθεῖν* (in fine C) B C D it vg cop [Treg.] West.mg. | *τῶν οὐρανῶν* ℵ 33 it vg; *τοῦ θεοῦ* ℵ B C D cop Treg.mg. West. Rev.

Mc. 10:24. *ἐστιν* ℵ B Δ Rev.mg.; add *τοὺς πεποιθότας ἐπὶ χρήμασιν* A C D vg syrr Treg.txt. et [mg.] Rev.txt.

MATT. XIX.	MARK X.	LUKE XVIII.
πάντα καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν; 28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλινγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ αὐτοὶ ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.	τα καὶ ἠκολουθήσαμέν σοι. 29 ἔφη ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ και ἕνεκεν τοῦ εὐαγγελίου,	29 σοι. ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα εἴνεκεν τῆς βασιλείας τοῦ θεοῦ,
29 καὶ πᾶς ὅστις ἀφῆκεν ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἢ οἰκίας ἕνεκα τοῦ ἐμοῦ ὀνόματος, πολλαπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει. 30 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.	30 ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. 31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι.	30 ὃς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

XX. 1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις 2 ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπε- 3 λῶνα αὐτοῦ. καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ 4 ἀργούς, ¹ καὶ ἐκείνοις εἶπεν· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ 5 δίκαιον δώσω ὑμῖν. ¹ οἱ δὲ ἀπῆλθον. πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν 6 ἐποίησεν ὡσαύτως. περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἑστῶτας, καὶ 7 λέγει αὐτοῖς· τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί; ¹ λέγουσιν αὐτῷ· ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· ὑπάγετε καὶ ὑμεῖς εἰς τὴν ἀμπελῶνα. 8 ὀψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώ- 9 10 των. καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλείονα λήμψονται· καὶ ἔλαβον τὸ ἀνὰ δηνάριον 11 12 καὶ αὐτοί. λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου ¹ λέγοντες· οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασι 13 τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ὁ δὲ ἀποκριθεὶς ἑνὶ αὐτῶν εἶπεν· ἑταῖρε, 14 οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; ¹ ἆρον τὸ σὸν καὶ ὕπαγε. θέλω

Mt. 19 : 28. *αὐτοὶ* א D L Z West.mg.; *ὑμεῖς* B C it vg Treg.mg. West.txt.
29 *μητέρα* B D; add *ἢ γυναῖκα* א C cop syrr Rev.mg. | *ἢ οἰκίας* (om א*) א[a] C* L cop West.mg.; *οἰκίας ἢ* post *ἀφῆκεν* B C[3] D it vg syrr Treg.mg. West.txt. Rev. | *πολλαπλασίονα* B L Rev.mg.; *ἑκατονταπλασίονα* א C D it vg cop syrr Rev.txt.

MATT. XX.

15 δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί· ἢ οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν 16 τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι; οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

§ 107. Jesus a third time foretells his Death and Resurrection. [See §§ 74, 77.] — *Peræa.*

Matt. XX. 17–19.

17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς·

18 ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν 19 αὐτὸν εἰς θάνατον. καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

Mark X. 32–34.

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν, | 33 ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς 34 ἔθνεσιν, | καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

Luke XVIII. 31–34.

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ 19 τοῦ ἀνθρώπου· | παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται, 33 | καί μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ 34 ἀναστήσεται. καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

§ 108. James and John prefer their Ambitious Request. — *Peræa.*

Matt. XX. 20–28.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐ-21 τοῦ. ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν καὶ εἷς

Mark X. 35–45.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες αὐτῷ· διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν. 36 ὁ δὲ εἶπεν αὐτοῖς· τί θέλετέ με ποιή-37 σω ὑμῖν; οἱ δὲ εἶπαν αὐτῷ· δὸς ἡμῖν

Mt. 20:17. δώδεκα ℵ D L Z cop; add μαθητὰς B C vg [West.] Rev.

MATT. XX.

ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.

22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ· δυνάμεθα.

23 λέγει αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου και ἐξ εὐωνύμων, οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.

24 Ἀκούσαντες δὲ οἱ δέκα ἠγανάκτη-
25 σαν περὶ τῶν δύο ἀδελφῶν. ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

οὐχ οὕτως
26 ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔσται ὑμῶν διά-
27 κονος, ¹ καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι
28 πρῶτος, ἔσται ὑμῶν δοῦλος· ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

MARK X.

ἵνα εἷς σου ἐκ δεξιῶν καὶ εἷς σου ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.

38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα
39 ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; ¹ οἱ δὲ εἶπαν αὐτῷ· δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ
40 βαπτίζομαι βαπτισθήσεσθε· ¹ τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.

41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάν-
42 νου. καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς· οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν
43 κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν
44 διάκονος, ¹ καὶ ὃς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος.
45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

§ 109. The Healing of two Blind Men near Jericho.

MATT. XX. 29–34.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱερειχὼ ἠκολούθησεν αὐτῷ ὄ-
30 χλος πολύς· καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκού-

MARK X. 46–52.

46 Καὶ ἔρχονται εἰς Ἱερειχώ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτι-

LUKE XVIII. 35–43. XIX. 1.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱερειχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.
36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνε-

Mc. 10 : 37. σου sc (ante καθίσωμεν A C al vg al) ℵ A C L al vg cop syrr al; om B D Δ 2pe Treg. West. Rev.

Mt. 20 : 23. τοῦτο C D 33 cop West.mg.; om ℵ B Z vg Treg. West.txt.

Mc. 10 : 44. ὑμῶν A C³ D syrr; ἐν ὑμῖν ℵ B C* L Δ vg cop Treg.mg. West. Rev. | γενέσθαι A C³ syrr Treg.mg.; εἶναι ℵ B C* D L Δ vg cop Treg.txt. West. Rev.

MATT. XX.

σαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, υἱὲ 31 Δαυείδ. ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέγοντες· κύριε, ἐλέησον ἡμᾶς, υἱὲ Δαυείδ. 32 καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν· τί θέλετε ποιήσω 33 ὑμῖν; λέγουσιν αὐτῷ· κύριε, ἵνα ἀνοιχθῶσιν οἱ ὀφθαλμοὶ ἡμῶν. 34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν, καὶ ἠκολούθησαν αὐτῷ.

MARK X.

μαῖος, τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν 47 ὁδόν. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν, ἤρξατο κράζειν καὶ λέγειν· υἱὲ Δαυεὶδ Ἰησοῦ, ἐλέησόν με. 48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυείδ, ἐλέησόν με. 49 καὶ στὰς ὁ Ἰησοῦς εἶπεν· φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ· θάρσει, 50 ἔγειρε, φωνεῖ σε. ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. 51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν· τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· ῥαββουνί, ἵνα ἀναβλέψω. 52 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

LUKE XVIII.

37 το τί εἴη τοῦτο. ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος 38 παρέρχεται. καὶ ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαυείδ, ἐλέησόν 39 με. καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυείδ, ἐλέησόν με. 40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπη-41 ρώτησεν αὐτόν· ' τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν· κύριε, ἵνα 42 ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου 43 σέσωκέν σε. καὶ παραχρῆμα ἀνέβληψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν XIX. 1 αἶνον τῷ θεῷ. Καὶ εἰσελθὼν διήρχετο τὴν Ἰερειχώ.

§ 110. The Visit to Zacchæus. Parable of the Ten Minæ. — *Jericho.*

LUKE XIX. 2–28.

2 Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ ἦν 3 πλούσιος· καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, 4 ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκο-5 μορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἤμελλεν διέρχεσθαι. καὶ ὡς ἦλθεν ἐπὶ τὸν τό-

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Mt. 20 : 30. ἐλέησον ℵ D ; pm Κύριε (post ἡμᾶς C syrr) B C L Z vg cop syrr Treg. West. Rev.

Lc. 19 : 2. ἦν sc ℵ L cop Treg.mg. West. mg. ; pm οὗτος A [Treg.mg.] ; αὐτὸς B Treg. txt. West.txt. Rev. ; om καὶ ἦν D.

LUKE XIX.

πον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατάβηθι·
6 σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο
7 αὐτὸν χαίρων. καὶ ἰδόντες πάντες διεγόγγυζον, λέγοντες ὅτι παρὰ ἁμαρτωλῷ
8 ἀνδρὶ εἰσῆλθεν καταλῦσαι. σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον· ἰδοὺ τὰ ἡμίσειά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τινός τι ἐσυ-
9 κοφάντησα, ἀποδίδωμι τετραπλοῦν. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον
10 σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ· ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

11 Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολήν, διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ
12 ἀναφαίνεσθαι. εἶπεν οὖν· ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακράν, λα-
13 βεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν
14 αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτούς· πραγματεύσασθε ἐν ᾧ ἔρχομαι. οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες·
15 οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δε-
16 δώκει τὸ ἀργύριον, ἵνα γνοῖ τίς τί διεπραγματεύσατο. παρεγένετο δὲ ὁ πρῶτος
17 λέγων· κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς. καὶ εἶπεν αὐτῷ· εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα
18 πόλεων. καὶ ἦλθεν ὁ δεύτερος λέγων· ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς.
19 20 εἶπεν δὲ καὶ τούτῳ· καὶ σὺ ἐπάνω γίνου πέντε πόλεων. καὶ ὁ ἕτερος ἦλθεν λέ-
21 γων· κύριε, ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· ¹ ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπει-
22 ρας. ¹ λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ᾔδεις ὅτι
23 ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα; ¹ καὶ διατί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ
24 ἔπραξα. καὶ τοῖς παρεστῶσιν εἶπεν· ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς
25 26 δέκα μνᾶς ἔχοντι. καὶ εἶπαν αὐτῷ· κύριε, ἔχει δέκα μνᾶς. λέγω ὑμῖν ὅτι
27 παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται. πλὴν τοὺς ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.

28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

§ 111. Jesus arrives at Bethany Six Days before the Passover. [The Supper at Bethany. The Hostility of the Chief Priests.] — *Bethany.*

John XI. 55–57. XII. 1–11.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα
56 ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἁγνίσωσιν ἑαυτούς. ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγαν μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες· τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ
57 εἰς τὴν ἑορτήν; δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις γνῷ ποῦ ἐστιν μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

Lc. 19 : 15. τίς τί διεπραγματεύσατο (πραγμ. Δ) Α Δ vg syrr; τί διεπραγματεύσαντο ℵ B D L cop Treg. West. Rev. 22 κρινῶ E K; κρίνω B³ vg West.

Matt. XXVI. 6–13.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, 7 ¹ προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου πολυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.

Mark XIV. 3–9.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· συντρίψασα τὸν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς.

John XII.

1 Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ· 3 ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ιησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς 4 ὀσμῆς τοῦ μύρου. λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης, εἷς ἐκ τῶν μαθητῶν αὐτοῦ, ὁ μέλλων

Matt. 8 ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες· εἰς τί 9 ἡ ἀπώλεια αὕτη; ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.

Mark. 4 ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς· εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύ- 5 ρου γέγονεν; ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμοῦντο αὐτῇ.

John. 5 αὐτὸν παραδιδόναι· διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτω- 6 χοῖς; εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον εἶχεν καὶ τὰ βαλλόμενα ἐβάσταζεν.

Matt. 10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ. 11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε 12 ἔχετε. βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφι- 13 άσαι με ἐποίησεν. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται

Mark. 6 ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἠργάσατο 7 ἐν ἐμοί. πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν καὶ ὅταν θέλητε δύνασθε εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάν- 8 τοτε ἔχετε. ὃ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι μου τὸ σῶμα εἰς τὸν 9 ἐνταφιασμόν. ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὐ-

John. 7 εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρή- 8 σῃ αὐτό· τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

Mt. 26 : 7. πολυτίμου ℵ A D L 33 Treg. mg.; βαρυτίμου B Δ Treg.txt. West. Rev.
Joh. 12 : 4. ἐκ ℵ A D; om B L 33 Treg. West. Rev.
7 αὐτὴν ἵνα Rev.txt.; αὐτήν· ἵνα Rev.mg.

MATT. XXVI.

καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

MARK XIV.

τη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

JOHN XII.

9 Ἔγνω οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθον οὐ διὰ τὸν 10 Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο 11 δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ¹ ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

PART VII.

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

Time: *Five days.*

§ 112. Our Lord's Public Entry into Jerusalem. — *Bethany, Jerusalem.*

First Day of the Week.

John XII. 12–19.

12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, —

Matt. XXI. 1–11.	Mark XI. 1–11.	Luke XIX. 29–44.
1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο 2 μαθητὰς ¹ λέγων αὐτοῖς· πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εὑρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.	1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσόλυμα καὶ εἰς Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθη- 2 τῶν αὐτοῦ ¹ καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς ἀνθρώπων οὔπω κεκάθικεν· λύσατε αὐτὸν	29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιών, ἀπέστειλεν δύο τῶν 30 μαθητῶν ¹ εἰπών· ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε.
3 καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρείαν ἔχει· εὐθὺς δὲ ἀποστε-	3 καὶ φέρετε. καὶ ἐάν τις ὑμῖν εἴπῃ· τί ποιεῖτε τοῦτο; εἴπατε· ὁ κύριος αὐτοῦ χρείαν	31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· διατί λύετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ

Joh. 12 : 12. ὄχλος ℵ A D al; pm ὁ B L [Treg.mg.] West. Rev.mg.

Mc. 11 : 1. εἰς Βηθανίαν D it^pl vg Or West.mg.; εἰς (pm καὶ A) Βηθφαγὴ καὶ Βηθανίαν (pm εἰς ℵ C) ℵ A B C L Δ cop syrr Treg.txt. et mg. [εἰς Βηθφαγὴ] West.txt. Rev. 2 κεκάθικεν A D al; ἐκάθισεν ℵ B C L Δ Treg.mg. West. Rev.

Lc. 19 : 31. ἐρεῖτε· ὅτι Treg.; ἐρεῖτε ὅτι West. Rev.

MATT. XXI.

6 λεῖ αὐτούς. — πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς,

7 [1] ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. —

MARK XI.

ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε. 4 καὶ ἀπῆλθον καὶ εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύου- 5 σιν αὐτόν. καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς· τί ποιεῖτε λύοντες τὸν πῶλον; 6 οἱ δε εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ 7 ἀφῆκαν αὐτούς. καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπεβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν.

LUKE XIX.

32 χρείαν ἔχει. ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς.

33 λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· 34 τί λύετε τὸν πῶλον; οἱ δὲ εἶπαν· ὅτι ὁ κύριος 35 αὐτοῦ χρείαν ἔχει. καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν.

MATT. XXI.

4 τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος·[a] 5 [1] εἴπατε τῇ θυγατρὶ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι πραῢς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου. —

JOHN XII.

14 εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθώς ἐστιν γεγραμμένον·[a] 15 [1] μὴ φοβοῦ, θύγατηρ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. —

MATT. XXI.

8 ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἔστρωσαν ἐν 9 τῇ ὁδῷ. οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες·

ὡσαννὰ τῷ υἱῷ Δαυείδ· εὐ-

MARK XI.

8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας, κόψαντες ἐκ τῶν ἀγρῶν. 9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον·

ὡσαννά, εὐλογημένος

LUKE XIX.

36 πορευομένου δὲ αὐτοῦ ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. 37 ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,

38 [1] λέγοντες· εὐλογημένος ὁ

JOHN XII.

13 [1] ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,

καὶ ἐκραύγαζον· ὡσαννά, εὐλογημένος ὁ

[a] 5 etc. Zech. 9 : 9.

Mc. 11 : 4. τὸν ℵ C Δ; om A B D L cop Treg. West. Rev.

Lc. 19 : 38. ὁ βασιλεὺς ℵ* West.mg.; ὁ ἐρχόμενος βασιλεὺς (om. βασ. D) ℵ[c] A D L it vg cop Treg. West.mg. (2). Rev.; ὁ ἐρχ. ὁ βασ. B West.txt.

MATT. XXI.	MARK XI.	LUKE XIX.	JOHN XII.
λογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, ὡσαννὰ ἐν τοῖς ὑψίστοις.	ὁ ἐρχόμενος ἐν ὀνόματι 10 κυρίου· εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυείδ, ὡσαννὰ ἐν τοῖς ὑψίστοις.	βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη, καὶ δόξα ἐν ὑψίστοις.	ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.[a]

JOHN XII.

16 Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. 17 ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνη- 18 μείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι 19 ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς· θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

LUKE XIX.

39 Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν· διδάσκαλε, ἐπιτί- 40 μησον τοῖς μαθηταῖς σου. καὶ ἀποκριθεὶς εἶπεν· λέγω ὑμῖν ὅτι ἐὰν οὗτοι σιω- 41 πήσουσιν, οἱ λίθοι κράξουσιν. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' 42 αὐτήν, ¦ λέγων ὅτι εἰ ἔγνως καὶ σὺ καίγε ἐν τῇ ἡμέρᾳ σου ταύτῃ τὰ πρὸς εἰρήνην 43 σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ, καὶ παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε 44 πάντοθεν, ¦ καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

MATT. XXI.	MARK XI.
10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγου- 11 σα· τίς ἐστιν οὗτος; ¦ οἱ δὲ ὄχλοι ἔλεγον· οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.	11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψὲ ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

§ 113. The Barren Fig-tree. The Cleansing of the Temple. [Comp. § 21.]— *Bethany, Jerusalem.*

Second Day of the Week.

MATT. XXI. 12–19.	MARK XI. 12–19.
18 Πρωῒ δὲ ἐπαναγαγὼν εἰς τὴν πόλιν 19 ἐπείνασεν. καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν	12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐ- 13 τῶν ἀπὸ Βηθανίας ἐπείνασεν. καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἔχουσαν

[a] 13. Comp. Ps. 118 : 26.

Joh. 12 : 17. ὅτι D L cop Treg.mg.; ὅτε ℵ A B al vg Treg.txt. West. Rev.
Lc. 19 : 42. καὶ σὺ post ἔγνως A D al it vg cop; post ταύτῃ ℵ B L Treg.mg. West. Rev. | σου pr R Δ vg syrr Rev. (Am.mg.); om ℵ A B D L Treg. West. Rev.txt. | σου sc (σοι D) A D Δ al cop syrr [Treg.] Rev. (Am.mg.); om ℵ B L West. Rev.txt.

MATT. XXI.

εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον. καὶ λέγει αὐτῇ· οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. —

MARK XI.

φύλλα, ἦλθεν εἰ ἄρα τι εὑρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν 14 σύκων. καὶ ἀποκριθεὶς εἶπεν αὐτῇ· μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

MATT. XXI.

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλοῦντων 13 τὰς περιστεράς, | καὶ λέγει αὐτοῖς· γέγραπται·[a] ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον λη- 14 στῶν. Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. 15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννὰ τῷ υἱῷ Δαυείδ, ἠγανάκτη- 16 σαν, | καὶ εἶπαν αὐτῷ· ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· ναί· οὐδέποτε ἀνέγνωτε[b] ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

MARK XI.

15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούν- 16 των τὰς περιστερὰς κατέστρεψεν, | καὶ οὐκ ἤφιεν, ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱε- 17 ροῦ, | καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· οὐ γέγραπται·[a] ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον λῃστῶν. 18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

LUKE XIX. 45–48.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας, 46 | λέγων αὐτοῖς· γέγραπται·[a] καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶ- 48 τοι τοῦ λαοῦ· καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.

[a] 13 etc. Is. 56:7. Comp. Jer. 7:11. [b] 16. Ps. 8:2.

Mt. 21:12. τοῦ θεοῦ C D Δ al it vg syrr West.mg.; om ℵ B L cop Treg.txt. et [mg.] West.txt. Rev.mg.

Mc. 11:18. ἐξεπλήσσοντο ℵ Δ; ἐξεπλήσσετο A B C D L vg Treg. West. Rev.

MATT. XXI.	MARK XI.	LUKE XXI. 37, 38.
17 καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.	19 Καὶ ὅταν ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.	37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ 38 καλούμενον ἐλαιών. καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

§ 114. The Barren Fig Tree withers away. [Comp. § 53.] — *Between Bethany and Jerusalem.*

Third Day of the Week.

MATT. XXI. 20–22.	MARK XI. 20–25.
	20 Καὶ παραπορευόμενοι πρωῒ εἶδον
20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· πῶς παραχρῆμα ἐξηράνθη 21 ἡ συκῆ; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται·	21 τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥαββεί, ἴδε ἡ συκῆ ἣν κατηράσω ἐ-22 ξήρανται. καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ. 23 ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ὃ λα-
22 καὶ πάντα ὅσα ἂν αἰτήσετε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.	24 λεῖ γίνεται, ἔσται αὐτῷ. διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, 25 καὶ ἔσται ὑμῖν. καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

§ 115. Christ's Authority questioned. Parable of the Two Sons. — *Jerusalem.*

Third Day of the Week.

MATT. XXI. 23–32.	MARK. XI. 27–33.	LUKE XX. 1–8.
	27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος	1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν
23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν, προσῆλθον αὐτῷ διδάσκοντι οἱ	αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς	τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμμα-

Mc. 11 : 19. ἐξεπορεύετο ℵ C D^gr al vg cop West.mg. Rev.txt.; ἐξεπορεύοντο A B Δ 2^pe Treg. West.txt. Rev.mg.

26 om ℵ B L Δ; εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν A C D al vg syrr Rev.mg.

Lc. 20 : 1. ἱερεῖς A Δ al; ἀρχιερεῖς ℵ B C D L it vg cop syrr Treg. West. Rev.

MATT. XXI.

ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν 24 ἐξουσίαν ταύτην; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ 25 ἐξουσίᾳ ταῦτα ποιῶ· τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· διατί οὖν οὐκ 26 ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν 27 Ἰωάννην. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

MARK XI.

καὶ οἱ πρεσβύτεροι, 28 ¹ καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς; 29 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα 30 ποιῶ. τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀπο- 31 κρίθητέ μοι. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διατί οὖν οὐκ ἐπιστεύσατε 32 αὐτῷ; ἀλλὰ εἴπωμεν· ἐξ ἀνθρώπων; ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προ- 33 φήτης ἦν. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

LUKE XX.

τεῖς σὺν τοῖς πρεσβυ- 2 τέροις, ¹ καὶ εἶπαν λέγοντες πρὸς αὐτόν· εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν 3 ἐξουσίαν ταύτην; ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἴπατέ μοι· 4 τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν 5 ἢ ἐξ ἀνθρώπων; οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διατί οὐκ ἐπι- 6 στεύσατε αὐτῷ; ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶ- 7 ναι. καὶ ἀπεκρίθησαν 8 μὴ εἰδέναι πόθεν. καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο· προσελθὼν τῷ πρώτῳ εἶπεν· τέκνον, ὕπαγε σήμερον 29 ἐργάζου ἐν τῷ ἀμπελῶνι. ὁ δὲ ἀποκριθεὶς εἶπεν· οὐ θέλω, ὕστερον μεταμελη- 30 θεὶς ἀπῆλθεν. ¹ προσελθὼν δὲ τῷ ἑτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν· 31 ἐγὼ κύριε, καὶ οὐκ ἀπῆλθεν. τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν· ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι 32 καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

Mc. 11 : 32. ἀνθρώπων; West. Rev.mg.; ἀνθρώπων, Treg. Rev.txt.

Mt. 21 : 28. προσελθὼν ℵ* L Z cop; pm καὶ ℵ^c B C D vg syrr Treg. West.mg. Rev.

30 ἑτέρῳ ℵ* C* D Δ al it vg syrr; δευτέρῳ ℵ^c B C² L Z Treg. West. Rev.

32 οὐ ℵ C L Δ al; οὐδὲ B 1 33 it vg cop syrr Treg. West. Rev.; om D.

§ 116. Parable of the Wicked Husbandmen. — *Jerusalem.*

Third Day of the Week.

Matt. XXI. 33–46.

33 Ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. 34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. 35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. 36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· ἐντραπήσονται τὸν υἱόν μου. 38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ.

39 καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν οὖν ἔλθῃ ὁ

Mark XII. 1–12.

1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν. ἀμπελῶνα ἄνθρωπος ἐφύτευσεν, καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ ᾠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. 2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος· 3 καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. 4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον ἐκεφαλίωσαν καὶ ἠτίμασαν. 5 καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτέννοντες. 6 ἔτι ἕνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι ἐντραπήσονται τὸν υἱόν μου. 7 ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

8 καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. 9 τί ποι-

Luke XX. 9–19.

9 Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην. ἄνθρωπος ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανούς.

10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν. 11 καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. 12 καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. 13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται. 14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. 15 καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς

MATT. XXI.	MARK XII.	LUKE XX.
κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; 41 λέγουσιν αὐτῷ· κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.	ήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.	ὁ κύριος τοῦ ἀμπελῶνος; 16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· μὴ γένοιτο.
42 λέγει αὐτοῖς ὁ Ἰησοῦς· οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς·[a] λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; 43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.	10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε·[a] λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· 11 παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;	17 ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο·[a] λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;
		18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.[b]
45 ἀκούσαντες δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.	12 καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.	19 καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

[a] **42** etc. Ps. 118 : 22.
[b] **18.** Comp. Is. 8 : 14 sq.; Zech. 12 : 3; Dan. 2 : 34 sq., 44 sq.

Mt. 21 : 44. om D 33 it[5] Or [Rev.mg.]; *καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.* ℵ B C Z Δ Σ al vg cop syrr Aug Treg.txt. et [mg.] [West.] Rev.txt.

§ 117. Parable of the Marriage of the King's Son. — *Jerusalem.*

Third Day of the Week.

Matt. XXII. 1–14.

1 2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς, λέγων· [1] ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ 3 αὐτοῦ. καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς 4 γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἴπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σι- 5 τιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους. οἱ δὲ ἀμελήσαντες 6 ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ 7 κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν 8 πόλιν αὐτῶν ἐνέπρησεν. τότε λέγει τοῖς δούλοις αὐτοῦ· ὁ μὲν γάμος ἕτοιμός 9 ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν 10 ὁδῶν, καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους. καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς, 11 καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων. εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς 12 ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου. καὶ λέγει 13 αὐτῷ· ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη. τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις· δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 14 πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

§ 118. Insidious Question of the Pharisees: Tribute to Cæsar. — *Jerusalem.*

Third Day of the Week.

Matt. XXII. 15–22.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν λέγοντας· διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀν-

Mark XII. 13–17.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν, ἵνα αὐτὸν 14 ἀγρεύσωσιν λόγῳ. καὶ ἐλθόντες λέγουσιν αὐτῷ· διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας

Luke XX. 20–26.

20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐνκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμό- 21 νος. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ'

Mt. 22:10. νυμφὼν ℵ B* L Treg.mg.; γάμος B[mg] C D Δ Σ al Treg.txt. Rev.

MATT. XXII.

17 θρώπων· εἰπὸν οὖν ἡμῖν, τί σοὶ δοκεῖ; ἔξεστιν δοῦναι κῆνσον
18 Καίσαρι ἢ οὔ; γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν· τί με πειράζετε, ὑποκριταί;
19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ
20 δηνάριον. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· τίνος ἡ εἰκὼν αὕτη καί ἡ ἐπι-
21 γραφή; λέγουσιν· Καίσαρος. τότε λέγει αὐτοῖς· ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ
22 τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

MARK XII.

τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν κῆνσον Καίσαρι δοῦναι ἢ οὔ;
15 δῶμεν ἢ μὴ δῶμεν; ὁ δὲ ἰδὼν αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.
16 οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ·
17 Καίσαρος. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ᾽ αὐτῷ.

LUKE XX.

ἐπ᾽ ἀληθείας τὴν ὁδὸν
22 τοῦ θεοῦ διδάσκεις· ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ;
23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν
24 πρὸς αὐτούς· δείξατέ μοι δηνάριον. τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν· Καί-
25 σαρος. ὁ δὲ εἶπεν πρὸς αὐτούς· τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ
26 τῷ θεῷ. καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

§ 119. Insidious Question of the Sadducees: The Resurrection. — *Jerusalem.*

Third Day of the Week.

MATT. XXII. 23–33.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι λέγοντες μὴ εἶναι ἀνάστασιν, καὶ
24 ἐπηρώτησαν αὐτὸν ¹ λέγοντες· διδάσκαλε, Μωϋσῆς εἶπεν·[a] ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστή-

MARK XII. 18–27.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγον-
19 τες· ¹ διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν,[a] ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς

LUKE XX. 27–40.

27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπη-
28 ρώτησαν αὐτὸν ¹ λέγοντες· διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν,[a] ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς

[a] 24 etc. Deut. 25 : 5.

Mc. 12 : 15. ἰδὼν (εἰδ- D) ℵ* D 69 2pe; εἰδὼς ℵc A B C L Δ vg cop syrr Treg. West. Rev.

Lc. 20 : 26. αὐτοῦ pr A C D al vg al; τοῦ ℵ B L Treg.mg. West. Rev.

27 ἀντιλέγοντες A Δ vg; λέγοντες ℵ B C D L 1 33 cop Treg. West. Rev.

Mt. 22 : 23. λέγοντες ℵ* B D Z Rev. (Am.mg.); pm οἱ ℵca L al vg cop Rev. (Am. txt.)

MATT. XXII.

σει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί, καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀ- 26 δελφῷ αὐτοῦ. ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτά.

27 ὕστερον δὲ πάντων ἀπέ- 28 θανεν ἡ γυνή. ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν 30 δύναμιν τοῦ θεοῦ. ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι θεοῦ ἐν τῷ οὐρανῷ εἰσίν.

31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος·[a]

MARK XII.

αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 20 ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆ- 21 κεν σπέρμα. καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ 22 τρίτος ὡσαύτως· καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα. ἐσχάτον πάντων καὶ ἡ γυνὴ ἀπέθανεν. 23 ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυ- 24 ναῖκα. ἔφη αὐτοῖς ὁ Ἰησοῦς· οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν 25 δύναμιν τοῦ θεοῦ; ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, αλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.

26 περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάτου[a] πῶς εἶπεν

LUKE XX.

αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀ- 30 πέθανεν ἄτεκνος· καὶ ὁ 31 δεύτερος [1] καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον.

32 ὕστερον καὶ ἡ 33 γυνὴ ἀπέθανεν. ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. 34 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν 35 καὶ γαμίσκονται, [1] οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται· 36 οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ εἰσιν, καὶ υἱοί εἰσιν θεοῦ τῆς ἀναστά- 37 σεως υἱοὶ ὄντες. ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου,[a] ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσα-

[a] 31 etc. Ex. 3 : 6.

Mc. 12:23. ὅταν ἀναστῶσιν A al it[pl] syr[p] vg; om ℵ B C D L Δ 28 33 cop Treg. West. Rev.

Mt. 22:30. θεοῦ (pm τοῦ L Δ) ℵ L Δ Σ vg cop syrr Rev.mg.; om B D 1 Treg. West. Rev.txt.

Lc. 20:36. οὔτε ℵ Δ al; οὐδὲ A B D L Treg. West. Rev.

MATT. XXII.	MARK XII.	LUKE XX.
32 ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν θεὸς νεκρῶν 33 ἀλλὰ ζώντων. καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.	αὐτῷ ὁ θεὸς λέγων· ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς 27 Ἰακώβ; οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ ζώντων. πολὺ πλανᾶσθε.	ὰκ καὶ θεὸν Ἰακώβ· 38 θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶ- 39 σιν. ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν· διδάσκαλε, κα- 40 λῶς εἶπας. οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

§ 120. A Lawyer questions Jesus. The Two Great Commandments.— *Jerusalem.*

Third Day of the Week.

MATT. XXII. 34–40.	MARK XII. 28–34.
34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, συνή- 35 χθησαν ἐπὶ τὸ αὐτό, καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς πειράζων αὐτόν· 36 διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν 37 τῷ νόμῳ; ¹ὁ δὲ ἔφη αὐτῷ·[a] ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ 38 τῇ διανοίᾳ σου. αὕτη ἐστὶν ἡ 39 μεγάλη καὶ πρώτη ἐντολή. δευτέρα ὁμοία αὐτῇ·[b] ἀγαπήσεις τὸν 40 πλησίον σου ὡς σεαυτόν. ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.	28 Καὶ προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συνζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν· ποία ἐστὶν ἐντολὴ πρώ- 29 τη πάντων; ἀπεκρίθη ὁ Ἰησοῦς ὅτι πρώτη ἐστίν·[a] ἄκουε Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος 30 εἷς ἐστίν, καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης 31 τῆς ἰσχύος σου. δευτέρα αὕτη·[b] ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη 32 ἐντολὴ οὐκ ἔστιν. καὶ εἶπεν αὐτῷ ὁ

γραμματεύς· καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἷς ἐστὶν καὶ οὐκ ἔστιν 33 ἄλλος πλὴν αὐτοῦ. καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισ- 34 σότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων καὶ τῶν θυσιῶν. καὶ ὁ Ἰησους, ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

[a] 37 etc. Deut. 6:4, 5.   [b] 39 etc. Lev. 19:18.

Mt. 22:32. θεὸς νεκρῶν ℵ D; pm ὁ B L Δ 1 33 cop Treg. [West.] Rev.; ὁ θεὸς θεὸς νεκ. Σ al.

Mc. 12:27. ὁ θεὸς ℵ A C al West.mg.; om ὁ B D L Δ Treg. West.txt. Rev.

28 ἰδὼν ℵ* C D L 1 69 vg syrr; εἰδὼς ℵ[c] A B Δ al cop Treg.mg. West. Rev.

Mt. 22:39. δευτέρα ℵ B; add δὲ D L Δ al it vg cop syrr Treg. Rev. \| αὐτῇ 1 33 69 al it vg cop syrr West.mg. Rev.mg.; αὕτη E F al West.txt. Rev.txt.; om B.

§ 121. How is Christ the Son of David? — *Jerusalem.*

Third Day of the Week.

Matt. XXII. 41–46.

41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν 42 αὐτοὺς ὁ Ἰησοῦς | λέγων· τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν 43 αὐτῷ· τοῦ Δαυείδ. λέγει αὐτοῖς· πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ κύριον αὐτόν, λέ-44 γων·[a] | εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν 45 ποδῶν σου. εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ 46 ἐστίν; καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

Mark XII. 35–37.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ· πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς 36 Δαυείδ ἐστιν; αὐτὸς Δαυεὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ·[a] εἶπεν ὁ κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν 37 σου. αὐτὸς Δαυεὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστὶν υἱός; καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

Luke XX. 41–44.

41 Εἶπεν δὲ πρὸς αὐτούς· πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυεὶδ υἱόν;

42 αὐτὸς γὰρ Δαυεὶδ λέγει ἐν βίβλῳ ψαλμῶν·[a] εἶπεν ὁ κύριος τῷ κυρίῳ μου· κάθου ἐκ δε-43 ξιῶν μου | ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 44 Δαυεὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν;

§ 122. Warnings against the Evil Example of the Scribes and Pharisees. — *Jerusalem.*

Third Day of the Week.

Mark XII. 38–40.

38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν· βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ 39 ἀσπασμοὺς ἐν ταῖς ἀγοραῖς | καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·

40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν

Luke XX. 45–47.

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶ-46 πεν τοῖς μαθηταῖς· προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ 47 πρωτοκλισίας ἐν τοῖς δείπνοις, | οἳ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν

[a] 44 etc. Ps. 110 : 1.

Mc. 12 : 36. ὑποπόδιον ℵ A L Δ al it vg syrr ; ὑποκάτω B D^{gr} cop West. Rev.mg.

MARK XII.

καὶ προφάσει μακρὰ προσευχόμενοι, οὗτοι λήμψονται περισσότερον κρίμα.

LUKE XX.

καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα.

Matt. XXIII. 1–12.

1 2 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ ¹ λέγων· ἐπὶ 3 τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· 4 λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι 5 αὐτά. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· 6 πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, ¹ φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συνα-7 γωγαῖς ¹ καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων 8 ῥαββεί. ὑμεῖς δὲ μὴ κληθῆτε ῥαββεί· εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάν-9 τες δὲ ὑμεῖς ἀδελφοί ἐστε. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ 10 ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος. μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν 11 12 ἐστὶν εἷς ὁ Χριστός. ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

§ 123. Woes against the Scribes and Pharisees. Lamentation over Jerusalem. [Comp. § 51.] — *Jerusalem.*

Third Day of the Week.

Matt. XXIII. 13–39.

13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσ-15 ερχομένους ἀφίετε εἰσελθεῖν. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες· ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· 17 ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. μωροὶ καὶ τυφλοί, τίς γὰρ μεί-18 ζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν; καί· ὃς ἂν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. 19 20 τυφλοί, τί γὰρ μεῖζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; ¹ ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω αὐτοῦ· 21 22 καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· ¹ καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

Mt. 23:4. βαρέα (pm μεγάλα ℵ) ℵ L 1 cop Rev.mg.; add καὶ δυσβάστακτα B D Δ al vg [Treg.] West.mg. Rev.txt.

14 om ℵ B D L Z 1 33 it[6] vg[cdd] Or; add οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα E Δ al vg[ed] syrr Rev mg. — post v. 12 E Δ al syrr (Steph. Treg West. = v. 13); post v. 13 vg[ed].

MATT. XXIII.

23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφιέναι. 24 ὁδηγοὶ τυφλοί, οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. 25 οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας. 26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.

27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. 28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δέ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, 30 καὶ λέγετε· εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. 31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας. 32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. 33 ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

34 Διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.[a] 36 ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

37 Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. 38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.[b] 39 λέγω γὰρ ὑμῖν, οὐ μή με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.[c]

§ 124. The Widow's Mite. — *Jerusalem.*

Third Day of the Week.

Mark XII. 41–44.

41 Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά, 42 καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν

Luke XXI. 1–4.

1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους. 2 εἶδεν δέ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά,

[a] 36. Gen. 4 : 8; 2 Ch. 24 : 20–22. [b] 38. Comp. Ps. 69 : 26; Jer. 12 : 7; 22 : 5.
[c] 39. Comp. Ps. 118 : 26.

Mt. 23 : 23. *ταῦτα* ℵ D vg; add *δὲ* B C L Δ cop syrr Treg. West. Rev.
26 *ποτηρίου* D 1; add *καὶ τῆς παροψίδος* ℵ B C L Δ Σ vg cop syrr Treg. [West.] Rev.
38 *ἔρημος* ℵ C D al it vg syrr West.mg.; om B L West.txt. Rev.mg.
Lc. 21 : 2. *δύο λεπτά* A D al Treg.mg.; *λεπτὰ δύο* ℵ B L 33 vg cop Treg.txt. West.

MARK XII.	LUKE XXI.
43 λεπτὰ δύο, ὅ ἐστιν κοδράντης. καὶ προσκαλεσάμενος τούς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκεν τῶν βαλλόντων εἰς τὸ γα- 44 ζοφυλάκιον· πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.	3 καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλείω πάντων 4 ἔβαλεν· ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλεν.

§ 125. Certain Greeks desire to see Jesus. — *Jerusalem.*

Third Day of the Week.

JOHN XII. 20–36.

20 Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·
21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐ-
22 τὸν λέγοντες· κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ἔρχεται Φίλιππος καὶ λέγει τῷ
23 Ἀνδρέᾳ, ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων· ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.
24 ἀμὴν ἀμὴν λέγω ὑμίν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ,
25 αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν
26 αἰώνιον φυλάξει αὐτήν. ἐὰν ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πα-
27 τήρ. νῦν ἡ ψυχή μου τετέρακται, καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύ-
28 της. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην· ¹ πάτερ, δόξασόν σου τὸ ὄνομα.
29 ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα καὶ πάλιν δοξάσω. ὁ οὖν ὄχλος ὁ ἑστὼς ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον· ἄγγελος αὐτῷ λελά-
30 ληκεν. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι'
31 ὑμᾶς. νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου
32 ἐκβληθήσεται ἔξω, ¹ κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.
33 34 τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα,[a] καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗ-
35 τος ὁ υἱὸς τοῦ ἀνθρώπου; ¹ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ·
36 καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

[a] 34. Comp. 2 Sam. 7 : 13; Ps. 89 : 30, 37; 110 : 4.

Mc. 12 : 43. βέβληκεν E K X al; ἔβαλεν ℵ^c (-λλεν ℵ*) A B D L Δ 33 Treg. West. Rev.

Joh. 12 : 27. ταύτης; Treg. Rev.mg.
29 ἀκούσας ℵ D cop; pm καὶ A B L al vg Treg. West. Rev.

§ 126. Reflections upon the Unbelief of the Jews. — *Jerusalem.*

Third Day of the Week.

John XII. 37–50.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν, 38 ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπεν·[a] κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη; 39 διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας·[b] 40 τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν καὶ ἰάσομαι αὐτούς. 41 ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.[c] 42 ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται· 43 ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ θεοῦ.

44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν· ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς 45 τὸν πέμψαντά με, καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. 47 καὶ ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 48 ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

§ 127. Jesus, on taking leave of the Temple, foretells its Destruction and the Persecution of his Disciples. — *Jerusalem. Mount of Olives.*

Third Day of the Week.

Matt. XXIV. 1–14.	Mark XIII. 1–13.	Luke XXI. 5–19.
1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοὺ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.	1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ· διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.	5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθέμασιν κεκόσμηται, εἶπεν·
2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω	2 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ	6 ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι

[a] 38. Is. 53 : 1. [b] 40. Is. 6 : 10. [c] 41. Is. 6 : 1 sq.

Mc. 13 : 2. ἀφεθῇ A al vg; add ὧδε ℵ B D L Δ al Treg. West. Rev. Lc. 21 : 6. λίθῳ A vg syrr; add ὧδε ℵ B L al cop West. Rev.; add ἐν τοίχῳ ὧδε D.

MATT. XXIV.

ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται.

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες· εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς 4 συντελείας τοῦ αἰῶνος; καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· βλέπετε μή τις ὑμᾶς πλανήσῃ. 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγώ εἰμι ὁ Χριστός, καὶ πολλοὺς 6 πλανήσουσιν. μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὔπω ἐστὶν 7 τὸ τέλος. ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ 8 τόπους. πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.

MARK XIII.

μὴ ἀφεθῇ λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῇ.

3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτα αὐτὸν κατ' ἰδίαν ὁ Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ 4 Ἀνδρέας· εἰπὸν ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα 5 συντελεῖσθαι πάντα; ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μή τις ὑμᾶς πλανήσῃ. 6 πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι ἐγώ εἰμι, καὶ πολλοὺς 7 πλανήσουσιν. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὔπω τὸ τέλος. 8 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί. 9 ἀρχὴ ὠδίνων ταῦτα. —

LUKE XXI.

ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.

7 ἐπηρώτησαν δὲ αὐτὸν λέγοντες· διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα 8 γίνεσθαι; ὁ δὲ εἶπεν· βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· ἐγώ εἰμι, καὶ ὁ καιρὸς ἤγγικεν· μὴ 9 πορευθῆτε ὀπίσω αὐτῶν. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ 10 τέλος. τότε ἔλεγεν αὐτοῖς· ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, 11 σεισμοί τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται.

MARK XIII.

9 —Βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν 11 ἐμοῦ, εἰς μαρτύριον αὐτοῖς. —καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

12 Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ 13 ὀνόματός μου· ἀποβήσεται ὑμῖν εἰς 14 μαρτύριον. θέτε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι· 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.

MATT. XXIV.	MARK XIII.	LUKE XXI.
9 τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν 10 διὰ τὸ ὄνομά μου. καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους.	12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. 13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· —	16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν, 17 ¹ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν 12 πολλούς. καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.		
13 ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.	13 — ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 10 — καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον. —	18 καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται· 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

§ 128. The Signs of Christ's coming to destroy Jerusalem, and put an end to the Jewish State and Dispensation. — *Mount of Olives.*

Third Day of the Week.

MATT. XXIV. 15–42.	MARK XIII. 14–37.	LUKE XXI. 20–36.
15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου[a] ἑστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω, 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη, 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. 19 οὐαὶ δὲ ταῖς ἐν γαστρὶ	14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως[a] ἑστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, 15 ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ, 16 καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. 17 οὐαὶ δὲ ταῖς ἐν	20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ 21 ἐρήμωσις αὐτῆς. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, 22 ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. 23 οὐαὶ δὲ ταῖς ἐν γαστρὶ

[a] 15 etc. Dan. 9 : 27.

Lc. 21 : 19. κτήσασθε ℵ D L; κτήσεσθε A B 33 vg syrr Treg. West. Rev.

MATT. XXIV.

ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις 20 ταῖς ἡμέραις. προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ. 21 ἔσται γὰρ τότε θλίψις μεγάλη, οἵα οὐκ ἐγένετο ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ 22 γένηται. καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολο- 23 βωθήσονται αἱ ἡμέραι ἐκεῖναι. τότε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ ὧδε ὁ Χριστός, 24 ἢ ὧδε, μὴ πιστεύσητε. ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανηθῆναι, εἰ δυνατόν, καὶ 25 τοὺς ἐκλεκτούς. ἰδοὺ προείρηκα ὑμῖν. 26 ἐὰν οὖν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἰδοὺ ἐν 27 τοῖς ταμείοις, μὴ πιστεύσητε. ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 28 ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

MARK XIII.

γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 18 προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος. 19 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἵα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως, ἣν ἔκτισεν ὁ θεός, ἕως τοῦ νῦν καὶ οὐ μὴ γένηται. 20 καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξα- 21 το ἐκολόβωσεν τὰς ἡμέρας. καὶ τότε ἐάν τις ὑμῖν εἴπῃ· ἴδε ὧδε ὁ Χριστός, 22 ἴδε ἐκεῖ, μὴ πιστεύετε. ἐγερθήσονται δὲ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ ποιήσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς 23 ἐκλεκτούς. ὑμεῖς δὲ βλέπετε· προείρηκα ὑμῖν πάντα.

LUKE XXI.

ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ 24 τῷ λαῷ τούτῳ, καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν.

MATT. XXIV.

29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἐκ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθή- 30 σονται.[a] καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν

MARK XIII.

24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ 25 φέγγος αὐτῆς, ' καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.[a]

LUKE XXI.

25 Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσ- 26 σης καὶ σάλου, ' ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.[a]

[a] 29 etc. Comp. Is. 13 : 9, 10 ; Joel 3 : 15, etc.

Mt. 24 : 21. *οὐκ ἐγένετο* ℵ D ; *οὐ γέγονεν* B L Z Treg. West. Rev.

' Mc. 13 : 21. *Χριστός* ℵ L vg ; add *ἢ* A C D Δ cop Treg.txt. Rev. ; add *καὶ* B Treg.mg. 22 *δὲ* ℵ C ; *γὰρ* A B D L Treg. West. Rev. | *ποιήσουσιν* D ; *δώσουσιν* ℵ A B C L vg cop syrr Treg. West. Rev. | *τοὺς ἐκλ.* ℵ B D^gr ; pm *καὶ* A C L al vg cop [Treg.]

MATT. XXIV.

οὐρανῷ, καὶ κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν. ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι 33 ἐγγὺς τὸ θέρος· οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα πάντα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ 34 θύραις. ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα 35 ταῦτα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, 37 εἰ μὴ ὁ πατὴρ μόνος. ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 38 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας

MARK XIII.

26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως 27 πολλῆς καὶ δόξης. καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν. ὅταν αὐτῆς ἤδη ὁ κλάδος ἁπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγ- 29 γὺς τὸ θέρος ἐστίν· οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐ- 30 στιν ἐπὶ θύραις. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάν- 31 τα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. 32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.

LUKE XXI.

27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολ- 28 λῆς. ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

29 Καὶ εἶπεν παραβολὴν αὐτοῖς. ἴδετε τὴν συκῆν καὶ πάντα τὰ 30 δένδρα· ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος 31 ἐστίν. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασι- 32 λεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.

Mt. 24 : 30. *κόψονται* ℵ*; pm *τότε* (add D) ℵ[c] B D L vg cop syrr Treg. West. Rev.

31 *μεγάλης* ℵ L Δ cop Rev.mg.; pm *φωνῆς* (*καὶ φων.* D vg) B D vg Treg. West.mg. Rev. txt.

36 *οὐδὲ ὁ υἱός* ℵ* etc[cb] B D; om ℵ[ca] L Δ cop syrr Treg. Rev.mg.

38 *ἡμέραις* ℵ 33; add *ἐκείναις* B D [Treg.] [West.] Rev.

MATT. XXIV.

39 εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,[a] ! καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ
40 ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. τότε ἔσον-
41 ται δύο ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται· δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

MARK XIII.

33 βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ
34 πότε ὁ καιρός ἐστιν. ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρω-
35 ρῷ ἐνετείλατο ἵνα γρηγορῇ. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφω-
36 νίας ἢ πρωΐ· μὴ ἐλθὼν ἐξαίφνης εὕρῃ
37 ὑμᾶς καθεύδοντας. ὃ δὲ ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε.

MATT. XXIV.

42 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ κύριος ὑμῶν ἔρχεται.

LUKE XXI.

34 Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα
35 ἐκείνη ! ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς
36 γῆς. ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

§ 129. Transition to Christ's Final Coming at the Day of Judgment. Exhortation to Watchfulness. [Comp. § 52, Luke 12 : 39.] Parables. The Ten Virgins; The Five Talents. — *Mount of Olives.*

Third Day of the Week.

MATT. XXIV. 43–51. XXV. 1–30.

43 Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρ-
44 χεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχε-
45 ται. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος ἐπὶ
46 τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; μακάριος ὁ δοῦλος
47 ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα. ἀμὴν λέγω ὑμῖν ὅτι
48 ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος
49 ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος, ! καὶ ἄρξηται τύπτειν τοὺς συνδού-
50 λους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων· ! ἥξει ὁ κύριος τοῦ δούλου
51 ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, ! καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

XXV. 1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λα-

[a] 38. Gen. 7 : 1 sq.

Mt. 24 : 39. ἔσται καὶ ℵ L vg; om B D cop Treg. West. Rev.

Mc. 13 : 33. ἀγρυπνεῖτε B D Rev.mg.; add καὶ προσεύχεσθε ℵ A C L Δ vg cop syrr [Treg.] Rev.txt.

Mt. 24 : 48. δοῦλος ℵ*; add ἐκεῖνος ℵc B C D L it vg cop syrr Treg. West. Rev.

MATT. XXV.

2 βοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου. πέντε δὲ ἐξ
3 αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι. αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας
4 οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις
5 μετὰ τῶν λαμπάδων ἑαυτῶν. χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ
6 ἐκάθευδον. μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς
7 ἀπάντησιν. τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμ-
8 πάδας ἑαυτῶν. αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν· δότε ἡμῖν ἐκ τοῦ ἐλαίου
9 ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγου-
σαι· μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας
10 καὶ ἀγοράσατε ἑαυταῖς. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ
11 αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. ὕστερον
12 δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· κύριε κύριε, ἄνοιξον ἡμῖν. ὁ δὲ
13 ἀποκριθεὶς εἶπεν· ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. γρηγορεῖτε οὖν, ὅτι οὐκ οἴ-
δατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

14 Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν
15 αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν,
16 ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως [1] πορευθεὶς ὁ τὰ πέντε
17 τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε τάλαντα. ὡσαύ-
18 τως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο. ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν γῆν καὶ
19 ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος
20 τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν. καὶ προσελθὼν ὁ τὰ πέντε
τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· κύριε, πέντε τά-
21 λαντά μοι παρέδωκας, ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος
αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε κα-
22 ταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. προσελθὼν καὶ ὁ τὰ δύο
τάλαντα εἶπεν· κύριε, δύο τάλαντά μοι παρέδωκας, ἴδε ἄλλα δύο τάλαντα
23 ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς
πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
24 προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν· κύριε, ἔγνων σε ὅτι σκληρὸς
εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·
25 [1] καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.
26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· πονηρὲ δοῦλε καὶ ὀκνηρέ, ᾔδεις ὅτι
27 θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα; [1] ἔδει σε οὖν βαλεῖν
τὰ ἀργύριά μου τοῖς τραπεζείταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν
28 τόκῳ. ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα.
29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος, καὶ ὃ
30 ἔχει ἀρθήσεται ἀπ' αὐτοῦ. καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ
ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Mt. 25:9. *οὐκ* ℵ A L Z 33 West.mg.; *οὐ μὴ* B C D Treg. West.txt. Rev.

17 *ὡσαύτως* ℵ* C* L 33; add *καὶ* ℵ^c B C^3 D cop Treg.txt. et [mg.] West.mg.

§ 130. Scenes of the Judgment Day. — *Mount of Olives.*

Third Day of the Week.

MATT. XXV. 31–46.

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι 32 μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ· | καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορί- 33 ζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, | καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. 35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ 36 συνηγάγετέ με, | γυμνὸς καὶ περιεβάλετέ με, ἠσθένησα καὶ ἐπεσκέψασθέ με, ἐν 37 φυλακῇ ἤμην καὶ ἤλθατε πρός με. τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες· κύριε, πότε σε εἴδομεν πεινῶντα καὶ ἐθρέψαμεν; ἢ διψῶντα καὶ ἐποτίσαμεν; 38 | πότε δέ σε εἴδομεν ξένον καὶ συνηγάγομεν; ἢ γυμνὸν καὶ περιεβάλομεν; 39 40 πότε δέ σε εἴδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἤλθομεν πρός σε; καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

41 Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· πορεύεσθε ἀπ' ἐμοῦ κατηραμένοι εἰς τὸ πῦρ 42 τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐπείνασα γὰρ 43 καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με, | ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ 44 ἐπεσκέψασθέ με. τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες· κύριε, πότε σε εἴδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ, καὶ οὐ διηκο- 45 νήσαμέν σοι; | τότε ἀποκριθήσεται αὐτοῖς λέγων· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ 46 ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

§ 131. The Rulers conspire. Treachery of Judas. — *Jerusalem.*

Third and Fourth Days of the Week.

MATT. XXVI. 1–5, 14–16.

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς 2 μαθηταῖς αὐτοῦ· οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,

MARK XIV. 1, 2, 10, 11.

1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας, —

LUKE XXII. 1–6.

1 Ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα,

MATT. XXVI.

4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν. 5 ἔλεγον δέ· μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

14 Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς ' 15 εἶπεν· τί θέλετέ μοι δοῦναι, καὶ ἐγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ 16 τριάκοντα ἀργύρια. καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

MARK XIV.

1 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· 2 ἔλεγον γάρ· μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.

10 Καὶ Ἰούδας Ἰσκαριώθ, ὁ εἷς τῶν δώδεκα, ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς. 11 οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.

LUKE XXII.

2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.

3 Εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ 4 τῶν δώδεκα, καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς 5 παραδῷ αὐτόν. καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι· 6 καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.

§ 132. Preparation for the Passover. — *Bethany. Jerusalem.*

Fifth Day of the Week.

MATT. XXVI. 17–19.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

18 ὁ δὲ εἶπεν· ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ· ὁ διδάσκαλος λέγει· ὁ καιρός μου ἐγγύς ἐστιν, πρός σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

MARK XIV. 12–16.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα 13 φάγῃς τὸ πάσχα; καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, ' 14 καὶ ὅπου ἐὰν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ ὅτι ὁ διδάσκαλος λέγει· ποῦ

LUKE XXII. 7–13.

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει 8 θύεσθαι τὸ πάσχα, καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών· πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. 9 οἱ δὲ εἶπαν αὐτῷ· ποῦ θέλεις ἑτοιμάσωμεν; 10 ὁ δὲ εἶπεν αὐτοῖς· ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται, 11 καὶ ἐρεῖτε τῷ οἰκοδε-

MARK XIV.

ἐστιν τὸ κατάλυμά μου, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
15 καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἕτοιμον, κἀκεῖ ἑτοιμάσατε ἡμῖν.
16 καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

MATT. XXVI.

19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

LUKE XXII.

σπότῃ τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν
12 μου φάγω; κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμά-
13 σατε. ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

PART VIII.

THE FOURTH PASSOVER; OUR LORD'S PASSION; AND THE ACCOMPANYING EVENTS UNTIL THE END OF THE JEWISH SABBATH.

Time: *Two days.*

§ 133. The Passover Meal. Contention among the Twelve. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

Matt. XXVI. 20.	Mark XIV. 17.	Luke XXII. 14–18, 24–30.
20 Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα μαθητῶν.	17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.	14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ οἱ ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν πρὸς αὐτούς·

ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν·
16 ¹ λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ
17 τοῦ θεοῦ. καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν· λάβετε τοῦτο καὶ δια-
18 μερίσατε εἰς ἑαυτούς· λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. —
24 25 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες
26 αὐτῶν εὐεργέται καλοῦνται· ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω
27 ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμὶ ὡς ὁ διακονῶν.
28 29 ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. κἀγὼ δια-
30 τίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ¹ ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

Mt. 26 : 20. μαθητῶν ℵ A L 33 it vg cop; om B D Treg. [West.] Rev.mg.

Lc. 22 : 16. οὐκέτι C² D vg syrr; om ℵ A B C* vid L cop [Treg.] West. Rev.

29 ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν Treg. West.mg. Rev.txt. 30 καθήσεσθε ℵ A B³ al vg cop West.mg.; καθῆσθε B* T Δ Treg.mg. West.txt.

§ 134. Jesus washes the Feet of his Disciples. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XIII. 1–20.

1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. 2 καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης, 3 εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει, 4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· 5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. 6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· λέγει αὐτῷ· κύριε, σύ μου νίπτεις τοὺς πόδας; 7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. 8 λέγει αὐτῷ Πέτρος· οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ· ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. 9 λέγει αὐτῷ Σίμων Πέτρος· κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν. 10 λέγει αὐτῷ Ἰησοῦς· ὁ λελουμένος οὐκ ἔχει χρείαν νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες. 11 ᾔδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι οὐχὶ πάντες καθαροί ἐστε.

12 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς· γινώσκετε τί πεποίηκα ὑμῖν; 13 ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ. 14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· 15 ὑπόδειγμα γὰρ δέδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. 16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. 17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. 18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ·[a] ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρκεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. 19 ἀπάρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγώ εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

§ 135. Jesus points out the Traitor. Judas withdraws. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

MATT. XXVI. 21–25.

21 Καὶ ἐσθιόντων αὐτῶν εἶπεν· ἀμὴν λέγω

MARK XIV. 18-21.

18 Καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰ-

JOHN XIII. 21–35.

21 Ταῦτα εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι

[a] 42. Ps. 41 : 10.

Joh. 13 : 10. νίψασθαι ℵ Rev.mg.; pm εἰ μὴ (ἢ A C³) τοὺς πόδας A B C* et³ L vg Treg. [West.] Rev.txt.; τὴν κεφαλὴν νίψασθαι εἰ μὴ τοὺς πόδας D.

18 μετ' ἐμοῦ ℵ A D vg cop syrr Treg.mg. Rev.mg.; μου B C L Treg.txt. West. Rev.txt. | ἐπῆρκεν ℵ A; ἐπῆρεν B C D L Treg. West. Rev.

MATT. XXVI.

ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

22 καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος· μήτι ἐγώ εἰμι, κύριε;

MARK XIV.

ησοῦς εἶπεν· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετʼ ἐμοῦ. 19 ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς· μήτι ἐγώ;

LUKE XXII. 21–23.

21 Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετʼ ἐμοῦ ἐπὶ τῆς τραπέζης. — 23 καὶ αὐτοὶ ἤρξαντο συνζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. —

JOHN XIII.

καὶ ἐμαρτύρησεν καὶ εἶπεν· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν 22 παραδώσει με. ἔβλεπον εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ 23 τίνος λέγει. ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλ-

24 πῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· νεύει οὖν τούτῳ Σίμων Πέτρος
25 καὶ λεγεὶ αὐτῷ· εἰπὲ τίς ἐστιν περὶ οὗ λέγει. ἐπιπεσὼν οὖν ἐκεῖνος οὕ-
26 τως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ· κύριε, τίς ἐστιν; ¹ ἀποκρίνεται ὁ Ἰησοῦς· ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ. —

MATT. XXVI.

23 ὁ δὲ ἀποκριθεὶς εἶπεν· ὁ ἐμβάψας μετʼ ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ, οὗτός με πα- 24 ραδώσει. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ. οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ διʼ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ 25 ἄνθρωπος ἐκεῖνος. ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν εἶπεν· μήτι ἐγώ εἰμι, ῥαββεί; λέγει αὐτῷ· σὺ εἶπας.

MARK XIV.

20 ὁ δὲ εἶπεν αὐτοῖς· εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετʼ ἐμοῦ 21 εἰς τὸ τρυβλίον. ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ διʼ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

LUKE XXII.

22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ διʼ οὗ παραδίδοται. —

JOHN XIII.

26 — βάψας οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου.
27 καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς. λέγει οὖν αὐτῷ Ἰησοῦς· ὃ ποιεῖς ποίησον τάχιον.
28 29 τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ· τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ Ἰησοῦς· ἀγόρασον ὧν χρείαν
30 ἔχομεν εἰς τὴν ἑορτήν, ἢ τοῖς πτωχοῖς ἵνα τι δῷ. λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.
31 Ὅτε οὖν ἐξῆλθεν, λέγει Ἰησοῦς· νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς

Joh. 13 : 25. ἐπιπεσὼν ℵ* A C³ D; ἀναπεσὼν ℵᶜ B C* L Treg. West. Rev. | οὖν ℵ D L 33 vg [Treg.mg.]; om B C Treg.txt. West. Rev.; δὲ A. **26** ἀποκρίνεται ℵ* A C³ D vg cop; add οὖν ℵᶜ B C* L [Treg.mg.] West. Rev.

JOHN XIII.

32 ἐδοξάσθη ἐν αὐτῷ. εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν
33 αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν. τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμί· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ
34 ὑμῖν λέγω ἄρτι. ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς
35 ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

[§ 136.] The Lord's Supper. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

MATT. XXVI. 26–29.	MARK XIV. 22–25.	LUKE XXII. 19, 20.	1 COR. XI. 23–25.
26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν· λάβετε φάγετε· τοῦτό ἐστιν τὸ σῶμά μου.	22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· λάβετε· τοῦτό ἐστιν τὸ σῶμά μου.	19 Καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.	23 —Ἔλαβεν ἄρ- 24 τον [1] καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων· πίετε ἐξ αὐτοῦ πάντες· 28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.	23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ 24 πάντες. καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.	20 καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.	25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὁσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

MATT. XXVI.	MARK XIV.
29 λέγω δὲ ὑμῖν, οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.	25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

Joh. 13 : 32. εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ ℵ^c A C² vg cop; om ℵ* B C* D L [Treg.] West. Rev.

Lc. 22 : 19, 20. om τὸ ὑπὲρ ὑμῶν διδόμενον . . . ἐκχυννόμενον D [West]. Rev.mg.

Mt. 26 : 27. ποτήριον ℵ B L Z 33; pm τὸ A C D Rev.mg. **28** διαθήκης ℵ B L Z 33; pm καινῆς A C D vg cop syrr Treg. Rev.mg.

[§ 137.] Jesus foretells the Fall of Peter, and the Dispersion of the Twelve. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

John XIII. 36–38.

36 Λέγει αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς· ὅπου ἐγὼ ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. 37 λέγει αὐτῷ Πέτρος· κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.

Matt. XXVI. 31–35.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ·[a] πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης. 32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. 33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

Mark XIV. 27–31.

27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται·[a] πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται. 28 ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. 29 ὁ δὲ Πέτρος ἔφη αὐτῷ· εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

Luke XXII. 31–38.

31 Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον· 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλίπῃ ἡ πίστις σου. καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. 33 ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. 34 ὁ δὲ εἶπεν· λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρὶς ἀπαρνήσῃ μὴ εἰδέναι με.

MATT. XXVI.

34 ἔφη αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με. 35 λέγει αὐτῷ ὁ Πέτρος· κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

MARK XIV.

30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. 31 ὁ δὲ ἐκπερισσῶς ἐλάλει· ἐάν με δέῃ συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσωμαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.

JOHN XIII.

38 ἀποκρίνεται Ἰησοῦς· τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

[a] 31 etc. Zech. 13 : 7.

Joh. 13 : 36. ἐγὼ ℵ D 33 vg cop; om A B C L syrr Treg. West.

LUKE XXII.

35 Καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑπο-
36 δημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν· οὐθενός. ¹ ὁ δὲ εἶπεν αὐτοῖς· ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ
37 ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό·[a] καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ
38 γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει. ¹ οἱ δὲ εἶπαν· κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς· ἱκανόν ἐστιν.

§ 138. Jesus comforts his Disciples. The Holy Spirit promised. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XIV. 1–31.

1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.
2 ¹ ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· ὅτι πο-
3 ρεύομαι ἑτοιμάσαι τόπον ὑμῖν· ¹ καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε.
4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.
5 Λέγει αὐτῷ Θωμᾶς· κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, καὶ πῶς οἴδαμεν τὴν
6 ὁδόν; ¹ λέγει αὐτῷ Ἰησοῦς· ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρ-
7 χεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. εἰ ἐγνώκατε ἐμέ, καὶ τὸν πατέρα μου γνώσεσθε· καὶ ἀπάρτι γινώσκετε αὐτὸν καὶ ἑωράκατε αὐτόν.
8 9 Λέγει αὐτῷ Φίλιππος· κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. ¹ λέγει αὐτῷ ὁ Ἰησοῦς· τοσούτῳ χρόνῳ μεθ' ὑμῶν εἰμί, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις· δεῖξον ἡμῖν τὸν πατέρα;
10 ¹ οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα
11 αὐτοῦ. ¹ πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ
12 τὰ ἔργα αὐτὰ πιστεύετε. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα
13 πορεύομαι, ¹ καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ
14 ὁ πατὴρ ἐν τῷ υἱῷ. ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.
15 16 Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε. κἀγὼ ἐρωτήσω τὸν πα-
17 τέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν ᾖ εἰς τὸν αἰῶνα, ¹ τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γι-
18 νώσκει αὐτό· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται. ¹ οὐκ
19 ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι

[a] 37. Is. 53 : 12.

Lc. 22 : 36. καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω, μάχαιραν Rev. mg.

Joh. 14 : 4. τὴν ὁδόν ℵ B C* L 33 cop; καὶ τὴν ὁδὸν οἴδατε A C³ D vg syrr [Treg.mg.] Rev.mg. 7 ἐγνώκατε ℵ D* cop; ἐγνώκειτέ A B C D² L Treg. West. Rev. | ἐμέ ℵ D; με B C L Treg. West. Rev.; om A. | γνώσεσθε ℵ D*; ἐγνώκειτε ἄν A C³ D²; ἂν ᾔδειτε B C* L 33 Treg. West. Rev. | καὶ sc ℵ A C³ D vg cop syrr; om B C* L 33 Treg. txt. et [mg.] West. Rev. 11 πιστεύετε sc ℵ D L 33 vg; add μοι A B cop [Treg.] West.mg. Rev. 14 με ℵ B 33 vg syrr [Treg.mg.]; om A D L cop Treg txt. [West.] Rev. mg.

JOHN XIV.

20 θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. | ἐν ἐκείνῃ τῇ ἡμέρᾳ
21 γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ
22 ἐμαυτόν. Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· κύριε, καὶ τί γέγονεν ὅτι ἡμῖν
23 μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐ-
24 τόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. | ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

25 26 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· | ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπο-
27 μνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. | εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ
28 καρδία μηδὲ δειλιάτω. | ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ
29 μείζων μου ἐστίν. καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύ-
30 σητε. | οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ
31 ἐν ἐμοὶ οὐκ ἔχει οὐδέν, | ἀλλ' ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

§ 139. Christ the true Vine. His Disciples hated by the World. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

John XV. 1–27.

1 2 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν. πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπόν, αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ
3 ἵνα καρπὸν πλείονα φέρῃ. ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα
4 ὑμῖν· | μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μέ-
5 νητε. | ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ,
6 οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. ἐάν μή τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὸ καὶ
7 εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται. ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν
8 ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν. ἐν τούτῳ ἐδοξάσθη ὁ
9 πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί. καθὼς ἠγά-
10 πησέν με ὁ πατήρ, κἀγὼ ἠγάπησα ὑμᾶς· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. | ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς κἀγὼ τοῦ πατρός μου τὰς
11 ἐντολὰς τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

Joh. 14 : 22. *καὶ* pr ℵ; om A B D L 33 vg cop Treg. West. Rev. 28 *ἐχάρητε* ἂν, West. Rev.
Joh. 15 : 6. *αὐτὸ* ℵ D L 33 Treg.mg.; *αὐτὰ* A B al cop Treg.txt. West. Rev.

8 *γενήσεσθε* ℵ A al West.mg.; *γένησθε* B D L Treg. West.txt. Rev.mg. 10 *κἀγὼ* ℵ Dgr vg cop; *ἐγὼ* A B L al syrr Treg West. Rev.

JOHN XV.

12 Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς.
13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει ἵνα τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.
14 15 ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῆτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν. οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους,
16 ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν. οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί
17 18 μου δῷ ὑμῖν. ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. Εἰ ὁ κόσμος
19 ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον μεμίσηκεν. ¹ εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

20 Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν,
21 καὶ τὸν ὑμέτερον τηρήσουσιν. ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ
22 ὄνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με. εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.
23 24 ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ ἑωράκασιν καὶ μεμι-
25 σήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ
26 αὐτῶν γεγραμμένος[a] ὅτι ἐμίσησάν με δωρεάν. ¹ ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ
27 πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.

§ 140. Persecution foretold. Further Promise of the Holy Spirit. Prayer in the Name of Christ. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XVI. 1–33.

1 2 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ
3 4 θεῷ. καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν.
5 ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. ¹ νῦν δὲ ὑπάγω πρὸς τὸν
6 πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· ποῦ ὑπάγεις; ¹ ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

7 'Αλλ' ἐγώ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐ-
8 τὸν πρὸς ὑμᾶς. καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ

[a] 25. Ps. 69 : 5.

Joh. 15 : 13. ἵνα ℵ* D*; add τις ℵ^c A B D² L al vg Treg. West. Rev. 18 πρῶτον ℵ* D cop; add ὑμῶν ℵ^c A B L al vg syrr Treg. West. Rev.

26 ὅταν ℵ B; add δὲ A D L al vg syrr [Treg.] Rev. Joh. 16 : 4. ὥρα ℵ D cop; add αὐτῶν A B 33 syrr Treg. West. Rev.

JOHN XVI.

9 δικαιοσύνης καὶ περὶ κρίσεως. περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·
10 11 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· ¹ περὶ
12 δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. ἔτι πολλὰ ἔχω ὑμῖν λέ-
13 γειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ¹ ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀλη-
θείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα
14 ἀκούει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ
15 τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν· διὰ
16 τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. μικρὸν καὶ οὐκέτι
θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.

17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· τί ἐστιν τοῦτο ὃ λέγει
ἡμῖν· μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ ὅτι
18 ὑπάγω πρὸς τὸν πατέρα; ¹ ἔλεγον οὖν· τοῦτο τί ἐστιν ὃ λέγει τὸ μικρόν; οὐκ οἴ-
19 δαμεν τί λαλεῖ. ¹ ἔγνω Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· περὶ
τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον· μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν
20 μικρὸν καὶ ὄψεσθέ με; ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς,
ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενή-
21 σεται. ¹ ἡ γυνὴ ὅταν τίκτῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ
τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος
22 εἰς τὸν κόσμον. ¹ καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ
23 χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν. ¹ καὶ ἐν
ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἄν τι αἰτήσητε
24 τὸν πατέρα, δώσει ὑμῖν ἐν τῷ ὀνόματί μου. ¹ ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ
ὀνόματί μου· αἰτεῖτε, καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις
26 λαλήσω ὑμῖν, ἀλλὰ παῤῥησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. ¹ ἐν ἐκείνῃ τῇ
ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πα-
27 τέρα περὶ ὑμῶν· αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πε-
28 πιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον. ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα
29 εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. ¹ Λέ-
γουσιν οἱ μαθηταὶ αὐτοῦ· ἴδε νῦν ἐν παῤῥησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν
30 λέγεις. ¹ νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν
31 τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. ¹ ἀπεκρίθη αὐτοῖς Ἰησοῦς· ἄρτι πιστεύ-
32 ετε; ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια κἀμὲ
33 μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστίν. ¹ ταῦτα λελάληκα
ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ
νενίκηκα τὸν κόσμον.

Joh. 16 : 13. *ἐν τῇ ἀληθείᾳ πάσῃ* (om *πάσῃ* ℵ*) ℵ D L 33 West.mg.; *εἰς τὴν ἀλήθειαν πᾶσαν* A B Treg. West.txt.; *πᾶσαν* ante *τὴν* Γ Δ al vg Rev. | *ἀκούει* ℵ L 33; *ἀκούσει* B D Treg. West.mg. Rev.; *ἀκούσῃ* A al.

18 *τοῦτο τί ἐστιν* A Δ al Treg.mg.; *τί ἐστιν τοῦτο* ℵ B D* L vg cop Treg.txt. West. Rev. 27 *θεοῦ* ℵ* et^cb A C^3 al it vg Treg.mg.; *πατρὸς* ℵ^ca B C* D L cop Treg. txt. West. Rev.

§ 141. Christ's last Prayer with his Disciples. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

John XVII. 1–26.

1 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σε, 2 ¹ καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς 3 ζωὴν αἰώνιον. ¹ αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκουσιν σὲ τὸν μόνον 4 ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ἐγώ σε ἐδόξασα ἐπὶ τῆς 5 γῆς, τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω· ¹ καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ 7 ἦσαν καὶ ἐμοὶ αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν· ¹ νῦν ἔγνωκαν ὅτι 8 πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσίν· ¹ ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευ- 9 σαν ὅτι σύ με ἀπέστειλας. ¹ ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, 10 ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν· ¹ καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ 11 ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς. ¹ καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρός σε ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί 12 σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς. ¹ ὅτε ἤμην μετ' αὐτῶν, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν 13 ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.[a] ¹ νῦν δὲ πρός σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρω- 14 μένην ἐν ἑαυτοῖς. ¹ ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐ- 15 τούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ¹ οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. 16 17 ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ἁγίασον αὐτοὺς 18 ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. ¹ καθὼς ἐμὲ ἀπέστειλας εἰς τὸν 19 κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· ¹ καὶ ὑπὲρ αὐτῶν ἁγιάζω ἐμαυτόν, ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λό- 21 γου αὐτῶν εἰς ἐμέ, ¹ ἵνα πάντες ἓν ὦσιν, καθὼς σὺ πατὴρ ἐν ἐμοὶ κἀγὼ ἐν σοί, 22 ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας. ¹ κἀγὼ 23 τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν καθὼς ἡμεῖς ἕν· ¹ ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἕν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.

24 Πατήρ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ καταβολῆς 25 κόσμου. ¹ πατὴρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι 26 ἔγνωσαν ὅτι σύ με ἀπέστειλας· ¹ καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾖ κἀγὼ ἐν αὐτοῖς.

[a] 12. Comp. Ps. 41 : 10 [9]; 109 : 8.

Joh. 17 : 19. ἁγιάζω ℵ A; pm ἐγὼ B C D L al vg Treg. [West.] Rev. 24 ὃ ℵ B D cop; οὓς A C L it vg syrr Treg.mg. Rev.mg.

§ 142. The Agony in Gethsemane. — *Mount of Olives.*

Evening introducing the Sixth Day of the Week.

MATT. XXVI. 30, 36–46.

30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. — 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανεί, καὶ λέγει τοῖς μαθηταῖς· καθίσατε αὐτοῦ ἕως οὗ ἀπελθὼν ἐκεῖ προσεύξωμαι.

MARK XIV. 26, 32–42.

26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. — 32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεί, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· καθίσατε ὧδε ἕως προσεύξωμαι.

LUKE XXII. 39–46.

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. 40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς· προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

JOHN XVIII. 1.

1 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάῤῥου τοῦ κέδρου, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

MATT.

37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο 38 λυπεῖσθαι καὶ ἀδημονεῖν. τότε λέγει αὐτοῖς· περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 καὶ προσελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων· πάτερ, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.

MARK XIV.

33 καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημο- 34 νεῖν, ¹ καὶ λέγει αὐτοῖς· περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε 35 καὶ γρηγορεῖτε. καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' 36 αὐτοῦ ἡ ὥρα, καὶ ἔλεγεν· ἀββᾶ ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ.

LUKE XXII.

41 καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεὶς τὰ γόνατα προσ- 42 ηύχετο ¹ λέγων· πάτερ, εἰ βούλει παρενέγκαι τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ 43 σὸν γινέσθω. ὤφθη δὲ 44 αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ

Joh. 18 : 1. τοῦ κέδρου ℵ* D cop West.mg.; τοῦ κεδρών A vg Treg.mg.; τῶν κέδρων ℵc B C L (Κέδρων) Treg.txt. West.txt. Rev.

Mt. 26 : 36. μαθηταῖς B L; add αὐτοῦ ℵ A C D vg cop syrr Treg.mg. Rev.

39 προσελθὼν ℵ A C D L West.mg.; προελθὼν B al it vg cop West.txt. Rev. | πάτερ L Δ; add μου ℵ A B C D it vg cop syrr [Treg.] West. Rev.

Lc. 22 : 42. παρενέγκαι ℵ L; παρενέγκειν A al; παρένεγκε B Dgr T vg Treg. West. Rev. 43, 44 ὤφθη δὲ ... ἐπὶ τὴν γῆν ℵ* etc D L vg syrr; om ℵa A B T [West.] Rev mg.

MATT. XXVI.

40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ’ ἐμοῦ; 41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

MARK XIV.

37 καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; 38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

LUKE XXII.

θρόμβοι αἵματος καταβαίνοντος ἐπὶ τὴν γῆν. 45 καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης, 46 καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

MATT. XXVI.

42 πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων· πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου. 43 καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 44 καὶ ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν πάλιν.

45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. 46 ἐγείρεσθε, ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.

MARK XIV.

39 καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. 40 καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.

41 καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 ἐγείρεσθε, ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγισεν.

§ 143. Jesus betrayed, and made Prisoner. — *Mount of Olives.*

Evening introducing the Sixth Day of the Week.

JOHN XVIII. 2–12.

2 Ἤιδει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.

Lc. 22:44. *καταβαίνοντος* ℵ vg cop; *καταβαίνοντες* D L al Treg. West. Rev.

Mc. 14:40. *ὑποστρέψας* A C Δ vg syrr; *πάλιν* (om D Treg.txt. et [mg.]) *ἐλθὼν* ℵ B L cop Treg. West. Rev. | *πάλιν* A C; om ℵ B D Treg. West. Rev.

Joh. 18:3. *ἐκ τῶν* sc ℵ* et^{cb} D L; om ℵ^{ca} A C al vg; om *ἐκ* B Treg. [West.] Rev

MATT. XXVI. 47–56.

47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

MARK XIV. 43–52.

43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας ὁ Ἰσκαριώτης εἷς τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ πρεσβυτέρων.

LUKE XXII. 47–53.

47 Ἔτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτούς, —

JOHN XVIII.

4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς· τίνα 5 ζητεῖτε; ¹ ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς Ἰησοῦς· 6 ἐγώ εἰμι. εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ' αὐτῶν. ¹ ὡς οὖν εἶπεν 7 αὐτοῖς· ἐγώ εἰμι, ἀπῆλθαν εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί. ¹ πάλιν οὖν αὐτοὺς 8 ἐπηρώτησεν· τίνα ζητεῖτε; οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον. ¹ ἀπεκρίθη Ἰη- 9 σοῦς· εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν. ¹ ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

MATT. XXVI.

48 ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων· ὃν ἐὰν φιλήσω, αὐτός ἐστιν· κρατήσατε 49 αὐτόν. καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν· χαῖρε ῥαββεί, καὶ κατεφίλησεν 50 αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· ἑταῖρε, ἐφ' ὃ πάρει; τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. 51 καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρ-

MARK XIV.

44 δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύνσημον αὐτοῖς λέγων· ὃν ἂν φιλήσω, αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς.

MARK XIV.

45 καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει· ῥαββεί, καὶ κατεφίλησεν αὐτόν·

46 οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν.

47 εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν

LUKE XXII.

47 — καὶ ἤγγισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν.

48 Ἰησοῦς δὲ εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;

49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν· κύριε, εἰ πατάξομεν ἐν μαχαίρῃ; 50 καὶ ἐπάταξεν εἷς τις ἐξ

JOHN XVIII.

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτόν, —

10 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ

Mc. 14:43. ὁ (om D Or) Ἰσκαριώτης (Σκαρ. D) A D al it vg syrr Or; om ℵ B C L Δ al cop [Treg.] West. | πρεσβυτέρων ℵ* A 1 69 Or; pm τῶν ℵ^a B C D L Treg. West.

Mt. 26:50 πάρει. West. Rev.

MATT. XXVI.

χιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς· ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ 53 ἀπολοῦνται.[a] ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα 54 λεγιώνων ἀγγέλων; πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτως δεῖ γενέσθαι;

MARK XIV.

αὐτοῦ τὸ ὠτάριον.

LUKE XXII.

αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. 51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ἐᾶτε ἕως τούτου. καὶ ἁψάμενος τοῦ ὠτίου ἰάσατο αὐτόν.

JOHN XVIII.

τὸ ὠτάριον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ 11 Μάλχος. εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· βάλε τὴν μάχαιραν εἰς τὴν θήκην. τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ, οὐ μὴ πίω αὐτό;

MATT. XXVI.

55 ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με· καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμην διδάσκων, καὶ οὐκ ἐκρατήσατέ με. 56 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

MARK XIV.

48 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με· 49 καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. 50 καὶ ἀφέντες αὐτὸν ἔφυγον πάντες. 51 Καὶ εἷς τις νεανίσκος συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν· 52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν.

LUKE XXII.

52 εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους πρὸς αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους· ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων· 53 καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.

§ 144. Jesus before Caiaphas. Peter thrice denies Him. — *Jerusalem.*

Night introducing the Sixth Day of the Week.

MATT. XXVI. 57, 58, 69–75.

57 Οἱ δὲ κρατήσαντες τὸν Ἰη-

MARK XIV. 53, 54, 66–72.

53 Καὶ ἀπήγαγον τὸν Ἰησοῦν

LUKE XXII. 54–62.

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον

JOHN XVIII. 13–18, 25–27.

13 —καὶ ἤγαγον πρὸς Ἄνναν πρῶ-

[a] 52. Comp. Gen. 9 : 6.

Mt. 26 : 55. συλλαβεῖν με; Treg. West. Rev.
Mc. 14 : 48. συλλαβεῖν με; Treg. West. Rev.
Lc. 22 : 52. πρὸς ℵ Δ; ἐπ' A B D L T syrr Treg. West. | ἐξεληλύθατε A Δ; ἐξήλθατε ℵ B D L T Treg. West. | ξύλων; Treg. West. Rev.
Mc. 14 : 51. εἷς τις νεανίσκος A Δ; νεανίσκος τις (δέ τις D vg) ℵ B C D L vg cop Treg. West. Rev.

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
σοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.	πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.	καὶ εἰσήγαγον εἰς τὸν οἰκίαν τοῦ ἀρχιερέως· —	τον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· 14 ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.
58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως,	54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,	54 —ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.	15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής· ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,¹ 16 ὁ δὲ Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ, καὶ εἰσήγαγεν τὸν Πέτρον. —
καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. —	καὶ ἦν συνκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς. —	LUKE XXII. 55 περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συνκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν.	18 εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἑστὼς καὶ θερμαινόμενος. —
69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα· καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων· οὐκ οἶδα τί λέγεις.	66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, ¹ 67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει· καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ. 68 ὁ δὲ ἠρνήσατο λέγων· οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις.	56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν· καὶ οὗτος σὺν αὐτῷ ἦν. 57 ὁ δὲ ἠρνήσατο αὐτὸν λέγων· οὐκ οἶδα αὐτόν, γύναι.	17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός· μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος· οὐκ εἰμί. —
71 ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα,	καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον, καὶ ἀλέκτωρ	58 καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη·	25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος

Mc. 14 : 53. *συνέρχονται* ℵ D L Δ; add *αὐτῷ* A B Treg.txt. et [mg.] West.mg. Rev.; *πρὸς αὐτὸν* C.

Lc. 22 : 57. *αὐτὸν* pr A D* Δ vg; om ℵ B D^gr L T cop Treg. West. Rev.

Mc. 14 : 68. *ἐπίσταμαι· σὺ τί λέγεις;* West.mg. Rev.mg. | *καὶ ἀλέκτωρ ἐφώνησεν* A C D Δ al vg syrr; om ℵ B L cop West. Rev.mg.

MATT. XXVI.

εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ· οὗτος ἦν μετὰ Ἰησοῦ τοῦ 72 Ναζωραίου. καὶ πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι οὐκ οἶδα τὸν ἄνθρωπον. 73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ· ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. 74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν. 75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

MARK XIV.

69 ἐφώνησεν. καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι οὗτος ἐξ αὐτῶν ἐστίν. 70 ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ. 71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. 72 καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν ἀλέκτορα φωνῆσαι δὶς τρίς με ἀπαρνήσῃ. καὶ ἐπιβαλὼν ἔκλαιεν.

LUKE XXII.

καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη· ἄνθρωπε, οὐκ εἰμί. 59 καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διϊσχυρίζετο λέγων· ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. 60 εἶπεν δὲ ὁ Πέτρος· ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ 61 ἐφώνησεν ἀλέκτωρ, καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με 62 τρίς. καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

JOHN XVIII.

νος. εἶπον οὖν αὐτῷ· μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν· οὐκ εἰμί. 26 λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον· οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; 27 πάλιν οὖν ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

§ 145. Jesus before Caiaphas and the Sanhedrin. He declares himself to be the Christ; is condemned and mocked. — *Jerusalem.*

Morning of the Sixth Day of the Week.

John XVIII. 19–24.

19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς 20 διδαχῆς αὐτοῦ. ᑊ ἀπεκρίθη αὐτῷ Ἰησοῦς· ἐγὼ παῤῥησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συν-21 έρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. ᑊ τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοό-

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Mt. 26:71. *οὗτος* ℵ B D; pm *καὶ* A C L Δ al it vg cop Treg.txt. et [mg.] Rev.

Lc. 22:61. *λόγου* A D Δ; *ῥήματος* ℵ B L T Treg.mg. West. Rev.

JOHN XVIII.

22 τας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ. ¹ ταῦτα δὲ αὐτοῦ εἰπόντος εἷς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών· οὕτως ἀπο-
23 κρίνῃ τῷ ἀρχιερεῖ; ¹ ἀπεκρίθη αὐτῷ Ἰησοῦς· εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ
24 τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; ¹ ἀπέστειλεν οὖν αὐτὸν ὁ Ἅννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

LUKE XXII. 63–71.

66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν,

MATT. XXVI. 59–68.

59 Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσου-
60 σιν, ¹ καὶ οὐχ εὗρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ
61 προσελθόντες δύο ¹ εἶπον· οὗτος ἔφη· δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν αὐτὸν οἰκοδομῆσαι.

62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· οὐδὲν ἀποκρίνῃ τί οὗτοί σου
63 καταμαρτυροῦσιν; ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θε-
64 οῦ. λέγει αὐτῷ ὁ Ἰησοῦς· σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρα-
65 νοῦ. τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐ-

MARK XIV. 55–65.

55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ
56 οὐχ εὕρισκον· πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ
57 μαρτυρίαι οὐκ ἦσαν. καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ
58 λέγοντες ¹ ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν
59 ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων· οὐκ ἀποκρίνῃ οὐδὲν τί οὗτοί σου καταμαρ-
61 τυροῦσιν; ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλο-
62 γητοῦ; ὁ δὲ Ἰησοῦς εἶπεν· ἐγώ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρα-
63 νοῦ. ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει· τί

LUKE XXII.

λέγοντες· εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν.
67 εἶπεν δὲ αὐτοῖς· ἐὰν ὑμῖν εἴπω, οὐ μὴ πι-
68 στεύσητε· ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆ-
69 τε. ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως
70 τοῦ θεοῦ. εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ

Mt. 26:62. ἀποκρίνῃ; τι Treg. West. Rev. 63 ἀποκριθεὶς A C D syrr, om ℵ^c B L Z 33 vg cop Treg. West. Rev.; om εἶπεν αὐτῷ· οὐδὲν ἀποκρίνῃ (v. 62) . . . ἀρχιερεὺς (v. 63) ℵ*.

Mc. 14:60. οὐδέν; τί Treg. West. Rev.

MATT. XXVI.

τοῦ λέγων· ἐβλασφήμησεν· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν. 66 τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπον· ἔνοχος θανάτου ἐστίν.

67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ 68 δὲ ἐράπισαν ¹ λέγοντες· προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παίσας σε;

MARK XIV.

ἔτι χρείαν ἔχομεν μαρτύρων; 64 ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου.

65 Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ· προφήτευσον, καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.

LUKE XXII.

πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι. 71 οἱ δὲ εἶπαν· τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.—

63 Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες, 64 ¹ καὶ περικαλύψαντες αὐτὸν ἐπηρώτων αὐτὸν λέγοντες· προφήτευσον, τίς ἐστιν ὁ παίσας σε; 65 καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

§ 146. The Sanhedrin lead Jesus away to Pilate. Pilate seeks to release him. — *Jerusalem.*

Sixth Day of the Week.

Matt. XXVII. 1, 2, 11–14.

1 Πρωΐας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν. 2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν Πειλάτῳ τῷ ἡγεμόνι.—

Mark XV. 1–5.

1 Καὶ εὐθὺς πρωῒ συμβούλιον ἑτοιμάσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ τῶν γραμματέων καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πειλάτῳ.

Luke XXIII. 1–5.

1 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πειλᾶτον.

John XVIII. 28–38.

28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα. 29 ἐξῆλθεν οὖν ὁ Πειλᾶτος ἔξω πρὸς αὐτοὺς καὶ φησίν· τίνα κατηγορίαν φέρετε τοῦ ἀνθρώπου τούτου; 30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· εἰ μὴ ἦν οὗτος κακὸν ποιῶν, 31 οὐκ ἄν σοι παρεδώκαμεν αὐτόν. εἶπεν οὖν αὐτοῖς ὁ Πειλᾶτος· λάβετε αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε. εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· ἡμῖν οὐκ ἔξεστιν ἀπο-

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Lc. 22 : 70. λέγετε, ὅτι Treg. Rev.(Ang. mg. Am.txt.); λέγετε ὅτι West. Rev.(Ang. txt. Am.mg.).

Mc. 15 : 1. ἑτοιμάσαντες ℵ C L West.mg.; ποιήσαντες A B Δ al vg cop Treg. West.txt. Rev.; ἐποίησαν D syrr | τῶν sc ℵ D cop; om B L Δ al Treg. West.; τῶν γραμμ. καὶ πρεσβ. C.

JOHN XVIII.

32 κτεῖναι οὐδένα. ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

LUKE XXIII.

2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες· τοῦτον εὕραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι, καὶ λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶ-

MATT. XXVII.

11 Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;—

MARK XV.

2 καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;—

LUKE XXIII.

3 ναι. ὁ δὲ Πειλᾶτος ἠρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;—

JOHN XVIII.

33 Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πειλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; 34 ἀπεκρίθη Ἰησοῦς· ἀφ' 35 ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; ¹ ἀπεκρίθη ὁ Πειλᾶτος· μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· 36 τί ἐποίησας; ¹ ἀπεκρίθη Ἰησοῦς· ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ 37 ἔστιν ἐντεῦθεν. ¹ εἶπεν οὖν αὐτῷ ὁ Πειλᾶτος· οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς· σὺ λέγεις, ὅτι βασιλεύς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου 38 τῆς φωνῆς. ¹ λέγει αὐτῷ ὁ Πειλᾶτος· τί ἐστιν ἀλήθεια; καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· ἐγὼ οὐδεμίαν εὑρίσκω ἐν αὐτῷ αἰτίαν.

MATT. XXVII.

11 —ὁ δὲ Ἰησοῦς ἔφη· σὺ λέγεις.

MARK XV.

2 —ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· σὺ λέγεις.

LUKE XXIII.

3 —ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις.

MATT. XXVII.

12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων 13 οὐδὲν ἀπεκρίνατο. τότε λέγει αὐτῷ ὁ Πειλᾶτος· οὐκ ἀκούεις πόσα σου 14 καταμαρτυροῦσιν; καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

MARK XV.

3 καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς 4 πολλά. ὁ δὲ Πειλᾶτος πάλιν ἐπηρώτα αὐτόν· οὐκ ἀποκρίνῃ οὐδέν; ἴδε 5 πόσα σου καταμαρτυροῦσιν. ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πειλᾶτον.

LUKE XXIII.

4 ὁ δὲ Πειλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὑρίσκω 5 αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἀνασείει τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

Joh. 18 : 31. κρίνατε ℵ*; add αὐτόν ℵ[c] A B C D[supp] L vg cop syrr Treg. West. Rev. | οὖν sc ℵ L Δ al vg; δὲ A D[supp]; om B C cop Treg. West. Rev.

37 λέγεις, ὅτι Rev.(mg. Am.txt.); λέγεις ὅτι Treg. West. Rev.(txt. Am.mg.).

Mc. 15 : 4. αὐτόν ℵ*; add λέγων ℵ[c] A B C D Δ vg cop Treg. [West.] Rev.

§ 147. Jesus before Herod. — *Jerusalem.*

Sixth Day of the Week.

LUKE XXIII. 6–12.

6 7 Πειλᾶτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν, ¹ καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ, καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ' 9 αὐτοῦ γινόμενον. ¹ ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρί- 10 νατο αὐτῷ. εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦν- 11 τες αὐτοῦ. ἐξουθενήσας δὲ αὐτὸν καὶ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ 12 καὶ ἐμπαίξας, περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ. ἐγένοντο δὲ φίλοι ὅ τε Ἡρώδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.

§ 148. Pilate further seeks to release Jesus. The Jews demand Barabbas. — *Jerusalem.*

Sixth Day of the Week.

LUKE XXIII. 13–25.

13 Πειλᾶτος δὲ συνκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν 14 ¹ εἶπεν πρὸς αὐτούς· προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ 15 αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ. ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψεν γὰρ αὐτὸν 16 πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. παιδεύσας οὖν αὐτὸν ἀπολύσω.

MATT. XXVII. 15–26.

15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον. 16 εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν. 17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πειλᾶτος· τίνα θέλετε ἀπολύσω ὑμῖν, Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμε-

MARK XV. 6–15.

6 Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον ὃν παρῃτοῦντο. 7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 8 καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. 9 ὁ δὲ Πειλᾶτος ἀπεκρίθη αὐτοῖς λέγων· θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

JOHN XVIII. 39, 40.

39 Ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· — 39 — βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

Lc. 23 : 11. *καὶ* pr ℵ L T West.mg.; om A B Dgr Δ vg Treg. West.txt. Rev.

15 *ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς* ℵ B L T cop Treg. mg.; *ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν* A D Δ vg Treg.txt.

17 hunc versum om A B L T; add *ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα* (post v. 19 D [Treg.mg.]) ℵ D Δ vg [Treg mg.] Rev.mg.

MATT. XXVII.

18 νον Χριστόν; ᾔδει γὰρ ὅτι διὰ φθόνον παρέδωκαν 19 αὐτόν. καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα· μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ ὄναρ δι᾽ αὐ-20 τόν. οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

MARK XV.

10 ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.

MARK XV.

11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

LUKE XXIII.

18 —ἀνέκραγον δὲ πανπληθεὶ λέγοντες· αἶρε τοῦτον, ἀπόλυσον δὲ ὑμῖν τὸν Βαραβ-19 βᾶν· ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.

JOHN XVIII.

40 ἐκραύγασαν οὖν πάλιν λέγοντες· μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς λῃστής.

21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν· τὸν Βαραβ-22 βᾶν. λέγει αὐτοῖς ὁ Πειλᾶτος· τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες· σταυ-23 ρωθήτω. ὁ δὲ ἔφη· τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες· σταυρωθήτω.

MARK XV.

12 ὁ δὲ Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς· τί οὖν θέλετε ποιήσω ὃν λέγετε τὸν βασιλέα τῶν Ἰου-13 δαίων; οἱ δὲ πάλιν ἔκραξαν· σταύρωσον αὐτόν.

14 ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς· τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν· σταύρωσον αὐτόν.

20 πάλιν δὲ ὁ Πειλᾶτος προσεφώνησεν, θέλων ἀπολῦσαι τὸν Ἰησοῦν. 21 οἱ δὲ ἐπεφώνουν λέγοντες· σταύρου σταύρου 22 αὐτόν. ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν 23 ἀπολύσω. οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναι αὐτῶν.

MATT. XXVII.

24 ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἄπεναντι τοῦ ὄχλου λέγων· ἀθῷός εἰμι ἀπὸ τοῦ αἵματος 25 τούτου· ὑμεῖς ὄψεσθε. καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν· τὸ αἷμα αὐτοῦ ἐφ᾽ ἡμᾶς καὶ ἐπὶ 26 τὰ τέκνα ἡμῶν. τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,—

MARK XV.

15 ὁ δὲ Πειλᾶτος βουλόμενος ποιῆσαι τὸ ἱκανὸν τῷ ὄχλῳ ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,—

LUKE XXIII.

24 καὶ Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐ-25 τῶν· ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακήν, ὃν ᾐτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

Mc. 15 : 12. *θέλετε* A D it vg syrr; om ℵ B C Δ 33 cop [Treg.] West. Rev. (add A Δ cop) *τοῦ δικαίου* ℵ A L Δ vg cop [Treg.] West.mg. Rev.txt.
Mt. 27 : 24. *τούτου* B D Rev.mg.; pm

§ 149. Pilate delivers up Jesus to Death. He is scourged and mocked. — *Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 26–30.

26 — τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ. 27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν. 28 καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, 29 ˈ καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐπὶ τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες· χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων, 30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

MARK XV. 15–19.

15 — καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας 16 ἵνα σταυρωθῇ. Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὅ ἐστιν πραιτώριον, καὶ συνκαλοῦσιν ὅλην τὴν σπεῖραν· 17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον· 18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· χαῖρε βασιλεῦ τῶν Ἰουδαίων· 19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.

JOHN XIX. 1–3.

1 Τότε οὖν ἔλαβεν ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν. 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, 3 καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον· χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.

§ 150. Pilate still again seeks to release Jesus. — *Jerusalem.*

Sixth Day of the Week.

JOHN XIX. 4–16.

4 Ἐξῆλθεν πάλιν ὁ Πειλᾶτος ἔξω καὶ λέγει αὐτοῖς· ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα 5 γνῶτε ὅτι αἰτίαν οὐχ εὑρίσκω. ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον 6 στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς· ἰδοὺ ὁ ἄνθρωπος. ˈ ὅτε οὖν ἴδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν· σταύρωσον σταύρωσον.

Mt. 27 : 28. *ἐκδύσαντες* ℵ* et[cb] A L Δ cop syrr; *ἐνδύσαντες* ℵ[ca] B D West.mg. Rev. mg.

Joh. 19 : 4. *ἐξῆλθεν* ℵ D[supp] cop West. mg.; add *οὖν* Δ; pm Καὶ A B L Treg. West. txt. Rev. | *αἰτίαν οὐχ εὑρίσκω* ℵ*; *αἰτ. οὐδεμίαν εὑρ. ἐν αὐτῷ* ℵ[a]; *ἐν αὐτῷ οὐδ. αἰτ. εὑρ.* D[supp] Δ; *αἰτ. ἐν αὐτῷ οὐδ. εὑρ.* L; *οὐδ. ἐν αὐτῷ αἰτ. εὑρ.* A; *οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ* B 1 33 cop Treg. West.
6 *ἐκραύγασαν* ℵ; add *λέγοντες* A B D[supp] vg Treg. West. Rev.

JOHN XIX.

λέγει αὐτοῖς ὁ Πειλᾶτος· λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ
7 εὑρίσκω ἐν αὐτῷ αἰτίαν. ἀπεκρίθησαν οἱ Ἰουδαῖοι· ἡμεῖς νόμον ἔχομεν, καὶ
κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν.
8 9 Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, ¹ καὶ εἰσ-
ῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ· πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς
10 ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. λέγει αὐτῷ ὁ Πειλᾶτος· ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας
11 ὅτι ἐξουσίαν ἔχω ἀπολῦσαί σε καὶ ἐξουσίαν ἔχω σταυρῶσαί σε; ἀπεκρίθη Ἰη-
σοῦς· οὐκ ἔχεις ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν·
12 διὰ τοῦτο ὁ παραδούς με σοὶ μείζονα ἁμαρτίαν ἔχει. ἐκ τούτου ὁ Πειλᾶτος ἐζή-
τει ἀπολῦσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγαζον λέγοντες· ἐὰν τοῦτον ἀπολύ-
σῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ
Καίσαρι.
13 Ὁ οὖν Πειλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκά-
θισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ.
14 ¹ ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις· ἴδε ὁ
15 βασιλεὺς ὑμῶν. ¹ ἐκραύγασαν οὖν ἐκεῖνοι· ἆρον ἆρον, σταύρωσον αὐτόν. λέγει
αὐτοῖς ὁ Πειλᾶτος· τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς·
16 οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα
σταυρωθῇ.—

§ 151. Judas repents and hangs himself. — *Jerusalem.*

Sixth Day of the Week.

Matt. XXVII. 3–10.

3 Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς ἔστρεψεν
4 τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις ¹ λέγων· ἥμαρτον παρα-
δοὺς αἷμα ἀθῷον. οἱ δὲ εἶπον· τί
5 πρὸς ἡμᾶς; σὺ ὄψῃ. καὶ ῥίψας τὰ ἀρ-
γύρια εἰς τὸν ναὸν ἀνεχώρησεν καὶ
6 ἀπελθὼν ἀπήγξατο. οἱ δὲ ἀρχιερεῖς
λαβόντες τὰ ἀργύρια εἶπαν· οὐκ ἔξε-
στιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν,
7 ἐπεὶ τιμὴ αἵματός ἐστιν. συμβούλιον
δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν
ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς
8 ξένοις. διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος
9 ἀγρὸς αἵματος ἕως τῆς σήμερον. τότε
ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ

Acts I. 18, 19.

18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ
μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενό-
μενος ἐλάκησεν μέσος, καὶ ἐξεχύθη
19 πάντα τὰ σπλάγχνα αὐτοῦ· ὃ καὶ
γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦ-
σιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ
χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν
Ἀχελδαμάχ, τοῦτ' ἔστιν χωρίον αἵ-
ματος.

John 19 : 7. ἀπεκρίθησαν ℵ; add αὐτῷ A B D^supp L vg Treg. West. Rev.
10 λέγει ℵ A cop; add οὖν ℵ^c B D^supp L Δ vg Treg. West. Rev. 11 ἀπεκρίθη A Δ vg cop; add αὐτῷ ℵ B D^supp 33 L Treg. West. Rev. | ἔχεις ℵ A D^supp L; εἶχες B Δ Treg. West. Rev.

Mt. 27 : 4. ἀθῷον ℵ A B* C Δ syrr West. mg.; δίκαιον B^2mg L it vg cop Treg.mg. West.txt. Rev.mg.
Acts 1 : 19. ὃ ℵ* D^gr; om ℵ^c A B C vg cop syrr Treg. West. Rev. | ἰδίᾳ A B³ C; om ℵ B* D Treg. West. Rev.

MATT. XXVII.

προφήτου λέγοντος·[a] καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τι-
10 μὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ, ¹ καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος.

§ 152. Jesus is led away to be crucified. — *Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 31–34.

31 Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐκδύσαντες αὐτὸν τὴν χλαμύδα ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

MARK XV. 20–23.

20 Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἴδια ἱμάτια αὐτοῦ.

Καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσουσιν.

21 καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

JOHN XIX. 16, 17.

16 — Παρέλαβον οὖν τὸν Ἰησοῦν,

17 καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν —

LUKE XXIII. 26–33.

26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπι-
27 σθεν τοῦ Ἰησοῦ. ἠκολούθει δὲ αὐτῷ πολὺ
28 πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἳ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπεν· θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν
29 ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, ¹ ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν· μακάριαι αἱ στεῖραι, καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ
30 ἔθρεψαν.[b] τότε ἄρξονται λέγειν τοῖς ὄρεσιν· πέσατε ἐφ' ἡμᾶς,
31 καὶ τοῖς βουνοῖς· καλύψατε ἡμᾶς·[c] ¹ ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα
32 ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;[d] ¹ ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.

MATT. XXVII.

33 καὶ ἐλθόντες εἰς τόπον λεγόμενον

MARK XV.

22 καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγο-

LUKE XXIII.

33 καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν κα-

JOHN XIX.

17 — ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον,

[a] 9. Zech. 11 : 12 sq.; comp. Jer. 32 : 6 sq.
[b] 29. Comp. Is. 54 : 1.
[c] 30. Hos. 10 : 8.
[d] 31. See Ez. 20 : 47; comp. 21 : 3 sq.

Mt. 27 : 10. ἔδωκαν B C D al; ἔδωκα ℵ (ἔδωκεν A* vid) syrr West.mg. Rev.mg.

Mc. 15 : 20. τὰ ἴδια ἱμάτια αὐτοῦ ℵ; τὰ ἱμάτ. τὰ ἴδια A Treg.; τὰ ἱμάτ. D^gr; τὰ ἱμάτια αὐτοῦ B C Δ West. Rev. | σταυρώσουσιν (-σουσιν A C D L Δ 33; -σωσιν ℵ B West.) ℵ D; add αὐτόν A B C L vg Treg. West. Rev.

Joh. 19 : 17. ἑαυτῷ ℵ L; αὐτῷ B 33 Treg West. (αὐτ.); ἑαυτοῦ D^supp; σταυρὸν ἑαυτοῦ (αὐτοῦ alii) A cop syrr.

MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XIX.
Γολγοθᾶ, ὅ ἐστιν κρανίου τόπος λεγόμενος, 34 ᵀ ἔδωκαν αὐτῷ πεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πεῖν.	θᾶν τόπον, ὅ ἐστιν μεθερμηνευόμενον κρανίου τόπος.	λούμενον Κρανίον, —	ὃ λέγεται Ἑβραϊστὶ Γολγοθᾶ,

MARK XV.

23 καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν.

§ 153. The Crucifixion. — *Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 35–38.	MARK XV. 24–28.	LUKE XXIII. 33, 34, 38.	JOHN XIX. 18–24.
	25 ᵀΗν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. —		
38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων. —	27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ. —	33 — ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. 34 ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσιν.	18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ᾽ αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. —
35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ —	24 καὶ σταυροῦσιν αὐτόν, καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, —	διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ —	23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη,

ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν 24 ἄνωθεν ὑφαντὸς δι᾽ ὅλου. εἶπαν οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν

35 — βαλόντες κλῆρον, 36 ᵀ καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.	— βάλλοντες κλῆρον ἐπ᾽ αὐτὰ τίς τί ἄρῃ.	— ἔβαλον κλήρους.	περὶ αὐτοῦ, τίνος ἔσται. ἵνα ἡ γραφὴ πληρωθῇ·[a] διεμερίσαντο

τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

[a] 24. Ps. 22 : 19.

Mc. 15 : 28. hunc versum om ℵ A B C* et[3] D; add *καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· καὶ μετὰ ἀνόμων ἐλογίσθη* E K L Δ vg cop syrr [Treg.] Rev.mg.

Lc. 23 : 34. *ὁ δὲ Ἰησοῦς . . . ποιοῦσιν* ℵ* et[c] A C D[gr2] L Δ vg syrr; om ℵ[a] B D* [West.] Rev.mg.

MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XIX.
37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.	26 καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν Ἰουδαίων.	38 ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ· ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.	19 —ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. 20 τοῦτον οὖν τὸν τίτλον πολ-

λοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώ-
21 θη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί. ἔλεγον οὖν τῷ Πειλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· μὴ γράφε· ὁ βασιλεὺς τῶν Ἰου-
22 δαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν· βασιλεύς εἰμι τῶν Ἰουδαίων. ἀπεκρίθη ὁ Πειλᾶτος· ὃ γέγραφα, γέγραφα.

§ 154. The Jews mock at Jesus on the Cross. He commends his Mother to John. — *Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 39–44.	MARK XV. 29–32.
39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς 40 αὐτῶν ¹ καὶ λέγοντες· ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν, εἰ υἱὸς εἶ τοῦ θεοῦ, καὶ κατάβηθι ἀπὸ τοῦ σταυροῦ.	29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες· οὐᾶ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν τρισὶν ἡμέ- 30 ραις, ¹ σῶσον σεαυτὸν καταβὰς ἀπὸ τοῦ σταυροῦ.

MATT. XXVII.	MARK XV.	LUKE XXIII. 35–37, 39–43.
41 ὁμοίως οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον· 42 ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσω-	31 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον· ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται 32 σῶσαι· ὁ Χριστὸς ὁ βασιλεὺς Ἰσραήλ, καταβάτω νῦν ἀπὸ τοῦ	35 καὶ εἱστήκει ὁ λαὸς θεωρῶν· ἐξεμυκτήριζον δὲ οἱ ἄρχοντες λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ 36 θεοῦ ὁ ἐκλεκτός. ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχό-

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Lc. 23 : 38. αὐτῷ ℵ^ca B C* L cop; add γράμμασιν Ἑλληνικοῖς καὶ (om ℵ* et^cb D) Ῥωμαϊκοῖς καὶ (om ℵ* et^cb D) Ἑβραϊκοῖς ℵ* et^cb A C³ D Δ vg syrr.
Mt. 27 : 40. καὶ κατάβηθι ℵ A D; om καὶ B L Δ vg cop Treg. West. 41 ὁμοίως ℵ A L; add καὶ B 33 [West.]; add δὲ καὶ D^gr Δ Treg. [δὲ]. 42 σῶσαι; Rev.mg.
Lc. 23 : 35. δὲ ℵ D; add καὶ A B C L Δ cop Treg. West. Rev.

MATT. XXVII.

43 μεν ἐπ' αὐτόν· πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν·[a] εἶπεν γὰρ ὅτι 44 θεοῦ εἰμὶ υἱός. τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συνσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.

MARK XV.

σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν.

καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.

LUKE XXIII.

μενοι, ὄξος προσφέ- 37 ροντες αὐτῷ ¹ καὶ λέγοντες· εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. —

39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν· οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτὸν καὶ ἡ- 40 μᾶς. ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι 41 ἐν τῷ αὐτῷ κρίματι εἶ; ¹ καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμ- 42 βάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν. καὶ ἔλεγεν· Ἰησοῦ, μνήσθητί μου 43 ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

JOHN XIX. 25–27.

25 Εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς 26 μητρὸς αὐτοῦ, Μαριὰμ ἡ τοῦ Κλωπᾶ, καὶ Μαριὰμ ἡ Μαγδαληνή. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρί· γύναι, 27 ἴδε ὁ υἱός σου. ¹ εἶτα λέγει τῷ μαθητῇ· ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

§ 155. Darkness prevails. Christ expires on the Cross. — *Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 45–50.

45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας 46 ἐνάτης. περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· ἠλεὶ ἠλεὶ λεμὰ σαβαχθανεί; τοῦτ' ἔστιν· θεέ μου θεέ μου, ἱνατί με ἐγ- 47 κατέλιπες;[b] τινὲς δὲ τῶν ἐκεῖ ἑστηκότων

MARK XV. 33–37.

33 Καὶ γενομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως 34 ὥρας ἐνάτης. καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ· ἐλωῒ ἐλωῒ λεμὰ σαβαχθανεί, ὅ ἐστιν μεθερμηνευόμενον· ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;[b] 35 καί τινες τῶν παρεστώ-

LUKE XXIII. 44–46.

44 ` Καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης, 45 ¹ τοῦ ἡλίου ἐκλιπόντος· —

JOHN XIX. 28–30.

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα

[a] 43. Comp. Ps. 22 : 7, 8. [b] 46 etc. Ps. 22 : 2 [1].

Lc. 23 : 42. *ἐν τῇ βασιλείᾳ σου* ℵ A C Δ al West.mg.; *εἰς τὴν βασιλείαν σου* B L vg Treg.mg. West.txt. Rev.mg.; *ἐν τῇ ἡμέρᾳ τῆς ἐλεύσεώς σου* D.

Lc. 23 : 45. *τοῦ ἡλίου ἐκλιπόντος* (*ἐκλείποντος* B West.txt. Rev.) ℵ B C* vid L cop; *καὶ* ([*καὶ*] West.mg.) *ἐσκοτίσθη* (*ἐσκ. δὲ* D) *ὁ ἥλιος* A C³ D Δ vg Treg. West.mg.

MATT. XXVII.

ἀκούσαντες ἔλεγον ὅτι Ἡλείαν φωνεῖ οὗτος. 48 καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. 49 οἱ δὲ λοιποὶ ἔλεγον· ἄφες ἴδωμεν εἰ ἔρχεται Ἡλείας σώσων αὐτόν.

MARK XV.

των ἀκούσαντες ἔλεγον· ἴδε Ἡλείαν φωνεῖ. 36 δραμὼν δέ τις καὶ γεμίσας σπόγγον ὄξους περιθεὶς καλάμῳ ἐπότιζεν αὐτόν, λέγων· ἄφετε ἴδωμεν εἰ ἔρχεται Ἡλείας καθελεῖν αὐτόν.

JOHN XIX.

τετέλεσται, ἵνα τελειωθῇ ἡ γραφή,[a] λέγει· 29 διψῶ. σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστὸν ὄξους ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.

MATT. XXVII.

50 Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

MARK XV.

37 ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην ἐξέπνευσεν.

LUKE XXIII.

46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου.[b] τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

JOHN XIX.

30 ὅτε οὖν ἔλαβεν τὸ ὄξος, εἶπεν· τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

§ 156. The Vail of the Temple rent, and Graves opened. Judgment of the Centurion. The Women at the Cross. — *Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 51–56.

51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐ- 52 σχίσθησαν, ¹ καὶ τὰ μνημεῖα ἀνεῴχθησαν καὶ πολλὰ σώματα τῶν 53 κεκοιμημένων ἁγίων ἠγέρθησαν· καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς. 54 ὁ δὲ ἑκατοντάρχης καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες· ἀ-

MARK XV. 38–41.

38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.

39 ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν, εἶπεν· ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς ἦν θεοῦ.

LUKE XXIII. 45, 47–49.

45 — ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.

47 ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξασεν τὸν θεὸν λέγων· ὄντως ὁ ἄνθρωπος οὗτος δίκαιος 48 ἦν. καὶ πάντες οἱ συν-

a 28. Comp. Ps. 69 : 22. [b 46. Comp. Ps. 31 : 5.]

Mc. 15 : 36. *καὶ* ℵ A C D Δ vg; om B L cop [Treg.] West. Rev.

Mt. 27 : 49. *αὐτόν* A D Δ it vg cop syrr; add *ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα* ℵ B C L [West.] Rev.mg.

Joh. 19 : 30. *ὄξος* ℵ*; add *ὁ* (om B [Treg.] [West.]) *Ἰησοῦς* ℵᶜ A B Dˢᵘᵖᵖ L cop syrr Treg. West. Rev.

Mc. 15 : 39. *οὕτως* ℵ B L cop; add *κράξας* A C Δ vg syrr [Treg.] Rev.mg.; *οὕτως αὐτὸν κράξαντα καὶ* D.

MATT. XXVII.	MARK XV.	LUKE XXIII.
ληθῶς θεοῦ υἱὸς ἦν οὗ- **55** τος. Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι **56** αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴφ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.	**40** Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆτος μήτηρ **41** καὶ Σαλώμη, αἳ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.	παραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. **49** εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

§ 157. The taking down from the Cross. The Burial. — *Jerusalem.*

Sixth Day of the Week.

John XIX. 31–42.

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ,[a] ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν **32** Πειλᾶτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος **33** αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν **34** αὐτοῦ τὰ σκέλη, | ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ **35** ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ. καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ **36** ἐστὶν ἡ μαρτυρία, κἀκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε. ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ·[b] ὀστοῦν οὐ συντριβήσεται αὐ**37**τοῦ. καὶ πάλιν ἑτέρα γραφὴ λέγει·[c] ὄψονται εἰς ὃν ἐξεκέντησαν.

Matt. XXVII. 57–61.	Mark XV. 42–47.	Luke XXIII. 50–56.	JOHN XIX.
57 Ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοὔνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ· **58** οὗτος προσελθὼν τῷ Πειλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.	**42** Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὅ ἐστιν προσάββατον, **43** | ἐλθὼν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ,	**54** Καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσκεν. — **50** Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ βουλευτὴς ὑπάρχων, καὶ ἀνὴρ ἀγαθὸς **51** καὶ δίκαιος, | οὗτος οὐκ ἦν συνκατατεθέμενος τῇ βουλῇ καὶ τῇ	**38** Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλᾶτον Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ·

[a] **31.** Comp. Deut. 21 : 22, 23. [b] **36.** Ex. 12 : 46; Ps. 34 : 20. [c] **37.** Zech. 12 : 10.

Lc. 23 : 50. *καὶ* sc ℵ C L 33; om A B D Δ vg cop Treg. West. Rev.

MARK XV.

τολμήσας εἰσῆλθεν πρὸς τὸν Πειλᾶτον 44 καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ Πειλᾶτος ἐθαύμαζεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν. 45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ πτῶμα τῷ Ἰωσήφ. 46 καὶ ἀγοράσας σινδόνα, καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ κατέθηκεν αὐτὸν ἐν μνήματι ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

LUKE XXIII.

πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν 52 βασιλείαν τοῦ θεοῦ, οὗτος προσελθὼν τῷ Πειλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ,

MATT. XXVII.

τότε ὁ Πειλᾶτος ἐκέλευσεν ἀποδοθῆναι. 59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ, 60 ¹ καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.

JOHN XIX.

καὶ ἐπέτρεψεν ὁ Πειλᾶτος. ἦλθον 39 οὖν καὶ ἦραν αὐτόν. ἦλθεν δὲ καὶ Νικόδημος ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μῖγμα σμύρνης καὶ ἀλόης ὡς λίτρας 40 ἑκατόν. ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν. 41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ 42 οὐδέπω οὐδεὶς ἐτέθη· ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

LUKE XXIII.

53 καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδεὶς οὐδέπω κείμενος. —

MATT. XXVII.

61 ἦν δὲ ἐκεῖ Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

MARK XV.

47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσῆτος ἐθεώρουν ποῦ τέθειται.

LUKE XXIII.

55 Κατακολουθήσασαι δὲ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνημεῖον 56 καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, ¹ ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

Mc. 15 : 44. πάλαι ℵ A C L syrr Treg. mg. West.mg.; ἤδη B D vg cop Treg.txt. West. Rev.

Joh. 19 : 38. ἦλθον et ἦραν ℵ*; ἦλθεν et ἦρεν ℵc B Dsupp al vg cop syrr Treg. West. Rev. | αὐτόν ℵ*; τὸ σῶμα τοῦ Ἰησοῦ Dsupp Δ al vg cop syrr; τὸ σῶμα αὐτοῦ ℵc B L Treg. West.txt. Rev.mg. 39 μῖγμα ℵc A West.mg.; ἕλιγμα ℵ* B West.txt. Rev.mg.

Lc. 23 : 55. γυναῖκες ℵ A C Δ vg; pm αἱ B L 33 cop syrr Treg.txt. West.txt. Rev.; pm δύο D Treg.mg. West.mg.

56 μύρα. Καὶ τὸ μὲν . . . ἐντολήν, conjungentes Καὶ τὸ κ. τ. λ. et 24 : 1. West. Rev.

§ 158. The Watch at the Sepulchre. — *Jerusalem.*

Seventh Day of the Week, or Sabbath.

Matt. XXVII. 62–66.

62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ 63 οἱ Φαρισαῖοι πρὸς Πειλᾶτον ! λέγοντες· κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος 64 εἶπεν ἔτι ζῶν· μετὰ τρεῖς ἡμέρας ἐγείρομαι. κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ· ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς 65 πρώτης. ἔφη αὐτοῖς ὁ Πειλᾶτος· ἔχετε κουστωδίαν· ὑπάγετε ἀσφαλίσασθε ὡς 66 οἴδατε. οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

PART IX.

OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

TIME: *Forty days.*

§ 159. The Morning of the Resurrection. — *Jerusalem.*

First Day of the Week.

MARK XVI. 1.

1 Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

MATT. XXVIII. 2–4.

2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ 3 προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ εἰδέα αὐ- 4 τοῦ ὡς ἀστραπή, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών. ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.

§ 160. Visit of the Women to the Sepulchre. Mary Magdalene returns. — *Jerusalem.*

First Day of the Week.

MATT. XXVIII. 1.

1 Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

MARK XVI. 2–4.

2 Καὶ λίαν πρωῒ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνῆμα, ἀνατείλαντος τοῦ 3 ἡλίου. καὶ ἔλεγον πρὸς ἑαυτάς· τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ

LUKE XXIV. 1–3.

1 Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνῆμα ἦλθον φέρουσαι ἃ ἡτοίμασαν ἀρώματα.

JOHN XX. 1, 2.

1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαριὰμ ἡ Μαγδαληνὴ ἔρχεται πρωῒ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον,

MARK XVI.

4 μνημείου; καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.

LUKE XXIV.

2 εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, 3 εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

JOHN XX.

καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. 2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν.

§ 161. Vision of Angels in the Sepulchre. — *Jerusalem.*

First Day of the Week.

Mark XVI. 5–7.

5 Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκήν, καὶ ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν.

7 ἀλλὰ ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.

Matt. XXVIII. 5–7.

5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν· μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. 6 οὐκ ἔστιν ὧδε· ἠγέρθη γάρ, καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο.

7 καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ εἶπον ὑμῖν.

Luke XXIV. 4–8.

4 Καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ· 5 ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν, εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη. μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, 7 λέγων, τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ,

§ 162. The Women return to the City. Jesus meets them. — *Jerusalem.*

First Day of the Week.

Matt. XXVIII. 8–10.

8 Καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς με-

Mark XVI. 8.

8 Καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν γὰρ αὐτὰς τρόμος

Lc. 24 : 3. *τοῦ κυρίου Ἰησοῦ* ℵ A B C L Δ vg cop; om D Treg.mg. [*τοῦ κυρίου*]. [West.] Rev.mg. 6 *οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη*; om D [West.] Rev.mg.

Mt. 28 : 6. *ἔκειτο* ℵ B 33 cop Rev.mg.; add *ὁ κύριος* A C D L Δ it vg [Treg.] West. mg. Rev.txt.

MATT. XXVIII.	MARK XVI.
γάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.	καὶ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

9 καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ 10 προσεκύνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.

LUKE XXIV. 9–11.

9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν πάντα ταῦτα τοῖς ἕνδεκα καὶ 10 πᾶσιν τοῖς λοιποῖς. ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ 11 Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.

§ 163. Peter and John run to the Sepulchre. — *Jerusalem.*

First Day of the Week.

JOHN XX. 3–10.

3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον. 4 ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου 5 καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, ' καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, 6 οὐ μέντοι εἰσῆλθεν. ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν 7 εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, ' καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς 8 ἕνα τόπον. τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ 9 μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν· ' οὐδέπω γὰρ ᾔδεισαν τὴν γραφήν, ὅτι δεῖ 10 αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

§ 164. Our Lord is seen by Mary Magdalene at the Sepulchre. — *Jerusalem.*

First Day of the Week.

JOHN XX. 11–18.

11 Μαριὰμ δὲ εἱστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν, παρέκυ-12 ψεν εἰς τὸ μνημεῖον, ' καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς 13 τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. λέγουσιν αὐτῇ ἐκεῖνοι· γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ 14 οἶδα ποῦ ἔθηκαν αὐτόν. ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, καὶ οὐκ ᾔδει ὅτι

MARK XVI. 9–11.

9 [Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου

Lc. 24 : 9. ἀπὸ τοῦ μνημείου ℵ A B al vg [West.] Rev.txt.; om D it[6] Rev.mg.

12 om D it[4] Rev.mg.; ὁ δε Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα, καὶ ἀπῆλθεν πρὸς ἑαυτὸν (αὐτον) θαυμάζων τὸ γεγονός. ℵ A B L it vg (sed in singulis hi fluctuant) [Treg.] [West.] Rev. txt.

Joh. 20 : 6. οὖν A D etc vg syrr [Treg. mg.]; add καὶ ℵ[c] (om v. 6, ℵ) B L 33 cop Treg.txt. West. Rev.

[Mc. 16 : 9–20. om ℵ B L (in L clausula

MARK XVI.

ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.]

JOHN XX.

15 Ἰησοῦς ἐστίν. λέγει αὐτῇ Ἰησοῦς· γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν, λέγει αὐτῷ· κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν 16 ἀρῶ. ¹ λέγει αὐτῇ Ἰησοῦς· Μαριάμ. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί· 17 ῥαββουνί, ὃ λέγεται διδάσκαλε. λέγει αὐτῇ Ἰησοῦς· μή μου ἅπτου· οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς· ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ 18 θεὸν ὑμῶν. ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

MARK XVI.

10 [ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πενθοῦσιν καὶ 11 κλαίουσιν. κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.]

§ 165. Report of the Watch. — *Jerusalem.*

First Day of the Week.

Matt. XXVIII. 11–15.

11 Πορευομένων δὲ αὐτῶν, ἰδού τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν 12 ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, 13 ¹ λέγοντες· εἴπατε ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν 14 κοιμωμένων. καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς 15 ἀμερίμνους ποιήσομεν. οἱ δὲ λαβόντες ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν· καὶ ἐφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

§ 166. Our Lord is seen of Peter. Then by Two Disciples on the way to Emmaus. — *Jerusalem. Emmaus.*

First Day of the Week.

1 Cor. XV. 5.

5 — ὤφθη Κηφᾷ, —

Mark XVI. 12, 13.

12 [Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν.]

Luke XXIV. 13–35.

13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ 14 Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαούς, ¹ καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ 16 συνζητεῖν, καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· ¹ οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.

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brevier invenitur) codices apud Eusebium et Hieronymum Tisch. West.txt. Rev.mg.; add A C D al it[pl] vg cop syrr Iren Aug al Treg West.mg. Rev.txt.]

[Mc. 16 : 10–12. Vide p. 186.]

Mt. 28 : 14. πείσομεν ℵ B 33 West.; add αὐτὸν A C D L Δ al it vg cop syrr [Treg.] Rev. 15 ἐφημίσθη ℵ Δ 33 Or West. mg.; διεφημίσθη A B C D L al Treg. West. txt. Rev.

LUKE XXIV.

17 Εἶπεν δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους
18 περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. ἀποκριθεὶς δὲ εἷς, ᾧ ὄνομα Κλεόπας, εἶπεν πρὸς αὐτόν· σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενό-
19 μενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; ¹ καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ
20 καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, ¹ ὅπως τε παρέδωκαν αὐτὸν οἱ
21 ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλά γε καὶ
22 σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο. ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον,
23 ¹ καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρα-
24 κέναι, οἳ λέγουσιν αὐτὸν ζῆν. καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον,
25 καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. καὶ αὐτὸς εἶπεν πρὸς αὐτούς· ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς
26 ἐλάλησαν οἱ προφῆται. οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς
27 τὴν δόξαν αὐτοῦ; καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρώ-
29 τέρω πορεύεσθαι· ¹ καὶ παρεβιάσαντο αὐτὸν λέγοντες· μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐ-
30 τοῖς. καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλό-
31 γησεν καὶ κλάσας ἐπεδίδου αὐτοῖς· αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ
32 ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ, καὶ εὗρον ἠθροι-
34 σμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, ¹ λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος
35 καὶ ὤφθη Σίμωνι. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

MARK XVI.

13 [κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.]

§ 167. Jesus appears in the midst of the Apostles, Thomas being absent. — *Jerusalem.*

Evening following the First Day of the Week.

MARK XVI. 14–18.	1 COR. XV. 5.	JOHN XX. 19–23.
14 [Ὕστερον δὲ ἀνακειμένοις αὐτοῖς τοῖς ἕν-	5 — ἔπειτα τοῖς δώδεκα.	19 Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ

Lc. 24 : 24. καθὼς καὶ ℵ A L Δ al cop; om καὶ B D it vg Treg. West. Rev.

1 Cor. 15 : 5. ἔπειτα ℵ A 17 Treg.mg. West.mg.; εἶτα B D^c al cop Treg.txt. West.txt. Rev.; καὶ μετὰ ταῦτα D* al.

[Mc. 16 : 14. Vide p. 186.] δὲ A D cop Treg.txt. [West.] Rev.; om C L Δ vg [Treg.mg.] | ἐγηγερμένον C^3 D L it vg cop Treg.txt. Rev.; add ἐκ νεκρῶν A C* Δ [Treg.mg.] [West.].

MARK XVI.

δεκα ἐφανερώθη, καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν.]

LUKE XXIV. 36–49.

36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν.

JOHN XX.

σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν.

LUKE XXIV.

37 38 Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. καὶ εἶπεν αὐτοῖς· τί τεταραγμένοι ἐστέ, καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρ-
39 δίᾳ ὑμῶν; ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι ἐγώ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκας καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ
41 θεωρεῖτε ἔχοντα. ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμα-

JOHN XX.

20 καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

42 ζόντων, εἶπεν αὐτοῖς· ἔχετέ τι βρώσιμον ἐνθάδε; ¹ οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος
43 ὀπτοῦ μέρος· καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.
44 Εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.
45 46 Τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς, ¹ καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ
47 ἡμέρᾳ, ¹ καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν
48 εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἱερουσαλήμ. ὑμεῖς μάρτυρες τούτων.

MARK XVI.

15 [καὶ εἶπεν αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ
16 κτίσει. ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας

LUKE XXIV.

49 κἀγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ᾽ ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

JOHN XX.

21 εἶπεν οὖν αὐτοῖς πάλιν· εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.

17 κατακριθήσεται. σημεῖα δὲ τοῖς πιστεύσασιν ἀκολουθήσει ταῦτα· ἐν τῷ ὀνόματί
18 μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν, ¹ καὶ ἐν ταῖς χερσὶν ὄφεις ἀρου-

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Lc. 24 : 36. *ἐν μέσῳ αὐτῶν.* D it[5]; add *καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν,* (cf. Joh. 20 : 19) ℵ A B L Δ al cop syrr Treg. [West.] Rev. 40 Totum versum om D it[5] Rev. mg.; *καὶ τοῦτο εἰπὼν ἔδειξεν* (*ἐπέδειξεν* A al) *αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας* (cf. Joh. 20: 20) ℵ A B L vg cop syrr [Treg.] [West.] Rev.txt.

42 *μέρος* ℵ A B D L; add *καὶ ἀπὸ μελισσίου κηρίου* E Δ al it vg syrr [Treg.] West.mg. Rev.mg. 47 *εἰς ἄφεσιν* ℵ B cop Rev. mg.; *καὶ ἄφεσιν* A C D L Δ al it vg Treg. West.mg. Rev.mg. 47, 48 *ἔθνη, ἀρξάμενοι ἀπὸ Ἱερουσαλήμ. ὑμεῖς* Treg. West.txt. Rev.txt.; *ἔθνη· ἀρξ. ἀ. Ἱερουσαλὴμ ὑμεῖς* West.mg. Rev.mg. 49 *κἀγὼ* ℵ D L 33 vg cop; *καὶ ἰδοὺ ἐγὼ* A B C D al Treg. West. Rev.

[**Mc. 16 : 15–18.** Vide p. 186.]

Mc. 16 : 17. *καιναῖς* A D al it vg syrr;

MARK XVI.

σιν, κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψῃ· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν, καὶ καλῶς ἕξουσιν.]

JOHN XX.

22 23 Καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον. ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφέωνται αὐτοῖς· ἄν τινων κρατῆτε, κεκράτηνται.

§ 168. Jesus appears in the midst of the Apostles, Thomas being present.— *Jerusalem.*

Evening following the First Day of the Week next after the Resurrection.

JOHN XX. 24–29.

24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλ-
25 θεν Ἰησοῦς. ¹ ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· ἑωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς· ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω μου τὸν δάκτυλον εἰς τὸν τόπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶ-
27 πεν· εἰρήνη ὑμῖν. εἶτα λέγει τῷ Θωμᾷ· φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου
28 ἄπιστος ἀλλὰ πιστός. ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ
29 θεός μου. λέγει αὐτῷ ὁ Ἰησοῦς· ὅτι ἑώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

§ 169. The Apostles go away into Galilee. Jesus shows himself to Seven of them at the Sea of Tiberias. — *Galilee.*

MATT. XXVIII. 16.

16 Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, —

JOHN XXI. 1–24.

1 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρω-
2 σεν δὲ οὕτως. ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν
3 μαθητῶν αὐτοῦ δύο. ¹ λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἁλιεύειν. λέγουσιν αὐτῷ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν
4 ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. πρωΐας δὲ ἤδη γινομένης ἔστη Ἰησοῦς ἐπὶ τὸν
5 αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. λέγει οὖν αὐτοῖς Ἰη-
6 σοῦς· παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· οὔ. ¹ λέγει αὐτοῖς· βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. ἔβαλον οὖν, καὶ
7 οὐκέτι αὐτὸ ἑλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. λέγει οὖν ὁ μαθητὴς

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om C* L Δ cop [Treg.mg.] West.mg. Rev. mg.

Joh. 20 : 25. τόπον A it[5] vg syrr Treg. mg.; τύπον ℵ[c] (ℵ* var.) B D L 33 cop Treg. txt. West. Rev. 29 πεπίστευκας· Treg. Rev.txt.; πεπίστευκας; West. Rev.mg.

Joh. 21 : 6. λέγει ℵ* et[cb] vg cop; ὁ δὲ εἶπεν ℵ[ca] A B C D L Δ al Treg. West. Rev.

JOHN XXI.

ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν
8 ἑαυτὸν εἰς τὴν θάλασσαν· οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον
9 τῶν ἰχθύων. ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην καὶ
10 ὀψάριον ἐπικείμενον καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς· ἐνέγκατε ἀπὸ τῶν ὀψα-
11 ρίων ὧν ἐπιάσατε νῦν. ἀνέβη Σίμων Πέτρος καὶ εἵλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων
12 οὐκ ἐσχίσθη τὸ δίκτυον. ¹ λέγει αὐτοῖς ὁ Ἰησοῦς· δεῦτε ἀριστήσατε. οὐδεὶς δὲ
13 ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.
14 τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

15 Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ· ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει
16 αὐτῷ· βόσκε τὰ ἀρνία μου. λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ· ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· ποίμαινε
17 τὰ προβάτιά μου. ¹ λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· φιλεῖς με; καὶ λέγει αὐτῷ· κύριε, σὺ πάντα
18 οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ· βόσκε τὰ προβάτιά μου. ¹ ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου
19 οὐ θέλεις. ¹ τοῦτο δὲ εἶπεν, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ· ἀκολούθει μοι.

20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν· κύριε, τίς
21 ἐστιν ὁ παραδιδούς σε; ¹ τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· κύριε, οὗ-
22 τος δὲ τί; ¹ λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς
23 σέ; σύ μοι ἀκολούθει. ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ'· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι.

24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράψας ταῦτα, καὶ οἴδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.

§ 170. Jesus meets the Apostles and above five hundred Brethren on a Mountain in Galilee.

MATT. XXVIII. 16–20.

16 —εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ
17 Ἰησοῦς, καὶ ἰδόντες αὐτὸν προσεκύ-

1 COR. XV. 6.

6 Ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες

Joh. 21 : 11. ἀνέβη A D Δ al vg; add οὖν ℵ B C L 33 cop Treg.txt. et [mg.] West. Rev. 16 προβάτιά B C Treg.mg.; πρόβατά ℵ A D Δ al Treg.txt. West.mg. Rev. 17 λέγει sc ℵ A D 33 Treg.mg.; εἶπεν B C Δ al cop Treg.txt. West. Rev. | λέγει αὐτῷ tr ℵ D vg cop; add ὁ Ἰησοῦς A Δ Rev.; add Ἰησοῦς B C syrr [Treg.] West. 23 καὶ οὐκ εἶπεν A D al vg Treg.mg.; οὐκ εἶπεν δὲ ℵ B C 33 Or Treg.txt. West. Rev. | ἔρχομαι ℵ* 1 2pe it2; add τί (om D) πρὸς σέ ℵa A B C D Δ al itpl vg cop syrr Treg. West. Rev.

MATT. XXVIII.	1 COR. XV.
18 νησαν, οἱ δὲ ἐδίστασαν. καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων· ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐ-	μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν.

19 ρανῷ καὶ ἐπὶ γῆς. πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐ-
20 τοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, | διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

§ 171. Our Lord is seen of James; then of all the Apostles. — *Jerusalem.*

1 COR. XV. 7.

7 ἔπειτα ὤφθη Ἰακώβῳ, ἔπειτα τοῖς ἀποστόλοις πᾶσιν.

ACTS I. 3–8.

3 — οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσεράκοντα ὀπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασι-
4 λείας τοῦ θεοῦ· | καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ
5 χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου· | ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.
6 Οἱ μὲν οὖν συνελθόντες ἠρώτων αὐτὸν λέγοντες· κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ
7 ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; | εἶπεν πρὸς αὐτούς· οὐχ ὑμῶν ἐστὶν
8 γνῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, | ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἔν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

§ 172. The Ascension. — [*Mount of Olives.*]

MARK XVI. 19, 20.	LUKE XXIV. 50–53.	ACTS I. 9–12.
	50 Ἐξήγαγεν δέ αὐτοὺς ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς.	
19 [Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.]	51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν.	9 καὶ ταῦτα εἰπὼν βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλ- 10 μῶν αὐτῶν. καὶ ὡς ἀ-

τενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν
11 ἐσθήσεσι λευκαῖς, | οἳ καὶ εἶπαν· ἄνδρες Γαλιλαῖ-

Mt. 28 : 19. πορευθέντες ℵ A al; add οὖν B Δ 1 33 vg syrr [Treg.] West. Rev.; νῦν D.
1 Cor. 15 : 7. ἔπειτα ℵ* A 1 17 Treg.mg. West.mg.; εἶτα ℵc B D al Treg.txt. West. txt. Rev.

[Mc. 16 : 19, 20. Vide p. 186.] 19 Ἰησοῦς C* L Δ 1 33 2pe vg cop syrr; om A C3 al [Treg.mg.] [West.]
Lc. 24 : 51. ἀπ' αὐτῶν ℵ* D it5; add καὶ ἀνεφέρετο εἰς τὸν οὐρανόν ℵc A B C L Δ al

ACTS I.

οι, τί ἑστήκατε βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

LUKE XXIV.

52 καὶ αὐτοὶ ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ 53 χαρᾶς μεγάλης, [k] καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ αἰνοῦντες τὸν θεόν.

12 Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν.

MARK XVI.

20 [ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.]

§ 173. Conclusion of John's Gospel. [See John 21 : 25, in critical note.]

John XX. 30, 31.

30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν, 31 ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

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vg syrr al Treg. [West.] Rev. 52 *αὐτοὶ* D it[5]; add *προσκυνήσαντες αὐτὸν* (om vg) ℵ A B C al vg al Treg. [West.] Rev.

53 *αἰνοῦντες* D it[5] cop Treg.mg. West.mg.; *εὐλογοῦντες* ℵ B C* L Treg.mg. West.txt. Rev.; *αἰν. και εὐλ.* A C[3] Δ al vg syrr; [*αἰν. καὶ*] Treg.txt. [Mc. 16 : 20. Vide p. 186.]

Joh. 21 : 25. om ℵ*; add *Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ* (*ὅσα* A D al) *ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρήσειν* (*χωρῆσαι* A C[2] D al it vg) *τὰ γραφόμενα βιβλία* ℵ[a] A B C D rell Treg. West. Rev.

NOTES

ON THE

HARMONY OF THE FOUR GOSPELS.

INTRODUCTION.

The following Notes relate chiefly to questions which arise as to the mode and order of *harmonizing* the narratives of the four Evangelists, and touch only incidentally upon other topics. They do not claim, in any sense, to be a Commentary on the Gospels.

In the Gospels we have *four* different narratives of the life and teachings of our Lord, by as many different and independent historians. The narrative of John, except during the week of the Saviour's passion, contains very little that is found in either of the other writers. That of Luke, although in its first part and at the close it has much in common with Matthew and Mark, comprises nevertheless in the middle portions a large amount of matter peculiar to Luke alone. Matthew and Mark have in general more resemblance to each other; though Matthew, being more full, presents much that is not found in Mark or Luke, while Mark, though briefer, has some things not contained in any of the rest. The Evangelists were led, under the guidance of the Spirit, to write each with a specific object in view, and for different communities or classes of readers. Hence while the narratives all necessarily exhibit a certain degree of likeness, they also bear each for itself the stamp of independence.

The four writers vary likewise in their chronological order and character. On the one hand, it appears that Mark and John, who have little matter in common, follow with few exceptions the regular and true sequence of the events and transactions recorded by them; as is further noted below, at the close of this Introduction. On the other hand, Matthew and Luke manifestly have sometimes not so much had regard to the regular order of time as they have been guided by the principle of association; so that, in them, transactions having certain relations to each other are not seldom grouped together, though they may have happened at different times and in various places.

Yet along with these many diversities, the Gospels of Matthew, Mark, and Luke have nevertheless a striking affinity with each other in their general features of time and place. When, however, they are compared with John's Gospel, there is seen to be a diversity no less striking between them and the latter, not only in respect to the chronology, but likewise as to the part of the

country where our Lord's discourses and mighty works mainly occurred. Matthew, Mark, and Luke speak only of one Passover, that at which Jesus suffered; and from this it would follow that our Lord's ministry continued at most only about six months. John expressly enumerates three Passovers, and probably four, during Christ's ministry; which therefore must have had a duration of at least two and a half years, and more probably of three and a half. Again, Matthew, Mark, and Luke place the scene of Jesus' public ministrations chiefly in Galilee; whence he goes up to Jerusalem only just before his death. John, on the other hand, narrates mainly such miracles and discourses of our Lord as occurred at Jerusalem, on various former occasions as well as at his last visit.

The difficulty arising from the first of these differences is at once set aside by the remark, that although the three Evangelists do expressly mention only one Passover, yet they do not anywhere, nor in any way, affirm, or even imply, that there were no more; while the testimony of John is express and definite. And further, the incident, narrated by all the three writers, of the disciples plucking ripe ears of grain as they went through the fields necessarily presupposes the recent occurrence of a Passover during our Lord's ministry, different from the one at which he suffered. See Matt. 12 : 1; Mark 2 : 23; Luke 6 : 1. See also the Notes on §§ 25, 37. [It is difficult to defend the received reading in Luke, and what it means is virtually unknown; but clearly the incident occurred in early summer, or spring, and this involves the acceptance of a Passover not mentioned by these three writers.]

This difference being thus satisfactorily explained, the existence of the second difference is of course accounted for. If John is right in enumerating several Passovers, he is right in narrating what took place at Jerusalem on those occasions. But, more than this, we find in the other Evangelists several things in which they too seem to allude to earlier visits and labors of Jesus in the Holy City. So the language in which our Lord laments over Jerusalem, as having rejected his efforts, Matt. 23 : 37; Luke 13 : 34. So too the mention of Scribes and Pharisees from Jerusalem, who seek to catch him in his words, Matt. 4 : 25; 15 : 1; and, further, his intimate relations with the family of Lazarus, Luke 10 : 38, 39; comp. John 11 : 1, 2.

For these reasons, I do not hesitate to follow, with most commentators, the chronology of John's Gospel, and assign to our Lord's ministry four Passovers, or a duration of three and a half years. The second of these Passovers, which is less certain than the rest, and depends on the interpretation of John 5 : 1, will be considered in its place; see Note on § 36. [On the various theories of the length of our Lord's ministry, see the added note at the beginning of Part III.]

In view of the same circumstances, it follows also that the Gospel of John is and was intended to be supplementary to the others; and, generally speaking, narrates only such facts and events as had not been recorded by the other Evangelists. This, too, is everywhere manifest on the pages of the Harmony, since up to the last week of our Lord's life the language of John is in only a single instance parallel with that of the other Gospels; namely, in the ac-

count of the feeding of the five thousand and the accompanying incidents. See §§ 64, 65.

The Gospels, and especially the first three, can in no sense be regarded as methodical annals. It is therefore difficult, and perhaps impossible, so to harmonize them, in respect to time, as in all cases to arrive at results which shall be entirely certain and satisfactory. There is often no definite note of time; and then we can proceed only upon conjecture, founded on a careful comparison of all the circumstances. In such cases, the decision must depend very much upon the judgment and taste of the harmonist; and what to one person may appear probable and appropriate may seem less so to another.

It is the aim of the present work, not so much to ascertain and fix the true and precise chronological order (although this object is not neglected) as to place side by side the different narratives of the same events, in an order which may be regarded as at least a probable one. In so doing I may hope to exhibit the legitimate uses of a Harmony, and accomplish a threefold purpose, viz. to make the Evangelists their own best interpreters; to show how wonderfully they are supplemental to each other in minute as well as important particulars; and in this way to bring out fully and clearly the fundamental characteristic of their testimony, UNITY IN DIVERSITY. [See note below.]

In the arrangement of the Harmony, made solely according to the probable sequence of the events and without assigning any preference to the order of either Evangelist, this unexpected result has been brought out, namely, that *the order of both Mark and John remains everywhere undisturbed*, with the exception of four short passages in Mark and of three in John; in all which cases the reasons for a change of order are obvious. See Mark 2 : 15–22, in § 58; Mark 6 : 17–20, in § 24; Mark 14 : 27–31, in § 136; Mark 14 : 66–72, in § 144. Also John 12 : 2–8, in § 131; John 18 : 25–27, in § 144; John 20 : 30, 31, in § 173. Besides these there are merely a few slight transpositions of single verses for the sake of closer parallelism; *e. g.* in §§ 112, 142, 153, etc. [The deviations from the chronological order in Mark may be reduced to *two*. Mark 6 : 17–20, may be a repetition; Mark 14 : 27–31 is by many referred to a second prediction of Peter's denial, while 66–72 points to what was going on during the trial of Jesus. But if, as seems very probable, John (12 : 2–8) narrates the Anointing at Bethany in regular order, Mark 14 : 3–9 must constitute another deviation. In John the deviations indicated above scarcely deserve the name, if the first passage is in chronological position. If there was an informal trial before Annas, John 18 : 25–27 follows verse 24, and John 20 : 30, 31 is merely a comment of the Evangelist.]

So little indeed was such a result anticipated that it was not even noticed until several months after the work was first published.

ON THE RELATION OF THE GOSPELS TO EACH OTHER. By the Editor.

[I. The *independence* of the Gospels is rightly assumed in the above Introduction. Since it was first published few topics have been more fully discussed than that of the origin of the Gospels. No solution of the problem

seems more satisfactory than that which maintains entire independence on the part of the four Evangelists, no one of them using the work of any other, and no two deriving any considerable amount of common matter from a written source. In the case of the fourth Gospel we may admit that the Apostle John was aware of the contents of the three other narratives, but find no traces of any use of them. It is supplementary in fact, but not in form, and not necessarily in purpose. The three other Gospels, which tell of the Galilæan ministry and proceed on a common outline (synopsis), are called *synoptical* Gospels, or more briefly *Synoptics*, their authors being termed the *Synoptists*. The similarity in outline and the correspondence in matter have suggested many and various theories of the origin of the Synoptics, which cannot be even enumerated here, still less discussed. The theory we hold to be most probable not only agrees with that assumed by Dr. Robinson, but bears directly upon the legitimate purpose of a Harmony. The existence of so much common matter in the Synoptics we regard as due to the form which the story of our Lord's life took in the earliest preaching of the gospel. Such preaching necessarily preceded all our Gospels. It naturally took settled, yet not unvaried, form. The age was one when the memory was cultivated, the Jews being remarkably retentive of verbal forms. The first disciples would especially treasure up with reverence the words of our Lord. Hence the greatest correspondence is in the sayings recorded in the Gospels. Whatever of divine inspiration was needed to give truthfulness and authority our Lord had promised. It by no means follows that the oral teaching, above referred to, included all that could be known, or that has been accurately preserved; the preface to Luke's Gospel implies the contrary. There is no reason for seeking in this common matter a more correct and authoritative history than that presented in the four canonical Gospels. We append some reasons for the acceptance of the theory of independence: —

(1.) The books themselves give every evidence of independence. The variations are not verbally exact in any passages of considerable length, while the divergences cannot be satisfactorily accounted for on the theory that any one borrowed matter from another, or that any two derived the common matter from one written document. Careful and repeated comparisons of the sections treating of the same occurrences justify the above statement.

(2.) If one borrowed from another we might expect evidence of priority in the case of the Gospel thus used. But there is no conclusive proof on this point. The Fathers place Matthew first, but internal evidence most pointedly opposes the view that Mark borrowed from Matthew. The reference in Acts 1:1 to Luke's Gospel as a "former treatise" has led some scholars to assign the earliest place to the latter.

(3.) The theories which deny independence are so various, and indeed so contradictory to each other, as to warrant the gravest suspicion in regard to the correctness of the method on which they proceed. No kind of evidence is so untrustworthy as that employed by the advocates of these theories, and the same phenomena lead different critics to diametrically opposed results. For a compact statement of the theories, see Schaff, *History of the Christian Church*, new ed., i. 607–612.

II. The *common matter* in the Synoptics has been estimated in many ways, some of them yielding no valuable results. A count of words gives no idea of the correspondences and divergences, or of the proportion of narrative and discourse. A comparison by sections fails to indicate the extent of variation in language. Moreover, all but the more recent comparisons are incorrect, owing to the inaccuracy of the so-called Received Text. The general results are as follows:—

(1.) The three synoptic Gospels have less than one half of their matter in common, estimated by sections; Mark, however, having but two sections that are peculiar.

(2.) In these parallel sections verbal divergences are so numerous that more than one half of the words used in the three Gospels are peculiar to one or the other Evangelist, and the proportion of coincidences in all three is small. Schaff estimates the coincidences: Matthew, one word in seven; Mark, two in nine; Luke, one in eight; adding that one half of Mark is found in Matthew, one fourth of Luke in Matthew, one third of Mark in Luke. Yet the exact correspondence is far less than this.

(3.) The proportion of passages verbally coincident in two or more Gospels is estimated by Norton (*Genuineness of the Gospels*) at one sixth in Matthew and Mark, one tenth in Luke. (Probably the text of the earlier uncials would yield a still smaller proportion.) He notices that the agreement is greater in discourses reported, especially those of our Lord, and the divergences more marked in the narrative portions.

These results confirm the independence of the synoptic Gospels. See Schaff, as above; Archbishop Thomson (in Smith's *Bible Dictionary* and *Speaker's Commentary*); Stroud, *Harmony;* and Rushbrooke, *Synopticon*.

III. The independence of the Gospels is an argument in support of their historical truthfulness. The tendency to harmonize has introduced many minor corruptions into the Greek text; happily we now have sufficient authorities to remove them. This edition of the Harmony presents many more divergences than the earlier ones; but thus many new shades of thought are suggested. Above all, the peculiarities of the several Evangelists are preserved. The most minute matters of style can be of literary importance; and in the record of our Lord's life we cannot be satisfied with anything short of the highest attainable accuracy. (The Revised Version has this as its crowning merit, that it presents to the English reader better than any other known version the coincidences and divergences of the Gospel narratives.) Bishop Ellicott correctly says (*Life of Christ*, p. 31), "There is no one thing which the long roll of harmonies and histories, extending from the days of Tatian to our own, teach us more distinctly than this, that no true picture of the earthly life of our Redeemer can ever be realized, unless by God's grace we learn both to feel and to appreciate the striking individuality of the four Gospels in their portraiture of the life of Christ, and are prepared to estimate duly their peculiar and fore-ordered characteristics."]

PART I.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

§§ 1–13.

§ 1. The short Preface of Mark and the longer one of John do not belong here, but in Part II. They both include a reference to the preaching of John the Baptist, but none at all to the infancy of Jesus.

§ 2. The vision of Zacharias is assumed by some as having occurred on the great day of Atonement, the tenth of the seventh month. But on that day the high-priest himself officiated, entering into the holy of holies; Lev. 16: 3, 29, 32–34. Zacharias was an ordinary priest of the class of Abijah, one of the twenty-four classes instituted by David for the service of the temple, which relieved each other in succession every Sabbath; see 1 Chr. 24: 3–19; 2 Chr. 8 : 14. Josephus, *Ant.*, vii. 14, § 7. Their service included the daily burning of incense on the altar of incense in the first or outer sanctuary, and this was what Zacharias was now doing; Luke 1 : 9; Ex. 30 : 6–8; 1 Chr. 23 : 13. — It follows that no inference whatever can hence be drawn as to the year, or season of the year, when the vision took place. Nor is it said how long a time elapsed between the vision and Elizabeth's conception; the expression μετὰ δὲ ταύτας τὰς ἡμέρας in v. 24 being quite indefinite. Yet, in all probability, no very long interval had intervened. [The course of Abijah was the eighth class. Since each class served for a week in the temple, an effort has been made to fix the time of year by counting back from the destruction of Jerusalem. This occurred on the ninth day of the month Ab, and the *first* class (that of Jehoiarib) was then in waiting. But each course served twice in the year; hence a definite calculation is impossible.]

§ 3. The sixth month here refers back, not to the vision, but to the conception of Elizabeth; see v. 36.

§ 4. The conjecture of Reland is probably correct, namely, that Ἰούδα in v. 39 is a softened form for Ἰούτα, Heb. יוּטָה or יֻטָּה, i. e. *Jutah* or *Juttah*, a city of the priests in the mountains of Judah, south of Hebron; Josh. 15 : 55; 21 : 16. [There is no positive evidence in support of the view of Reland, not even a manuscript variation. It is now generally rejected. The traditional site of the home of Zacharias is a village about four miles west of Jerusalem, now called 'Ain Karîm (Thomson, *The Land and the Book*). Lightfoot, Ewald, and others suppose that the place was Hebron, a priestly city, "in the hill country of Judah" (Josh. 21 : 11). The question is still an open one, though not of great importance.]

§ 6. Mary remained with Elizabeth about three months, or nearly until the full time of the latter, and then returned to Nazareth; Luke 1 : 56. It was after this and after the birth of John, when Mary was now in her fourth or fifth month, and her pregnancy had become perceptible, that Joseph was minded to put her away.

§ 7. The precise year of our Lord's birth is uncertain. Several data exist,

however, by which an approximation may be made, sufficiently accurate to show that our present Christian era is not entirely correct.

The present Christian era, which was fixed by the abbot Dionysius Exiguus in the sixth century, assumes the year of Christ's birth as coincident with A. U. 754. It will appear from what follows that this our common era begins in any case *more than four years too late*; that is, from four to five years, *at the least*, and more probably from six to seven years, after the actual birth of Christ. This era was first used in historical works by the Venerable Bede, early in the eighth century, and was not long after introduced in public transactions by the Frank kings Pepin and Charlemagne.

[The Dionysian era is reckoned from the Incarnation, which was identified with the miraculous conception, and not from the Nativity. It fixed the date of the latter as December 25, A. D. 1 = A. U. 754. This is four years and nine or ten months after the death of Herod (see below).

Much confusion results from the employment of two eras, especially since we must reckon both backward and forward from the Dionysian era. Moreover, the numbers are ordinal, not cardinal, and rarely represent the full measure of the year which is mentioned. In changing from the Roman era to the Dionysian, the following rule is convenient: The *sum* of the dates A. U. and B. C. must always = 754; the *difference* of the dates A. U. and A. D. = 753. For example: —

A. U.	748	749	750	751	752	753		754	755	756	757	....	780	..	783
A. C. (B. C.)	6	5	4	3	2	1	(A. D.)	1	2	3	4	....	27	..	30

If our Lord was born near the close of B. C. 5 and died A. D. 30 (the usual dates), then the length of his life was only thirty-three years and a few months, since each date represents a fractional part of a year.]

1. According to Matt. 2 : 1–6, Jesus was born during the lifetime of Herod the Great, and not long before his death. Herod died in the year of Rome (A. U.) 750, just before the Passover; see Jos., *Ant.*, xvii. 8, § 1; ib. xvii. 9, § 3. This has been verified by calculating the eclipse of the moon, which happened just before his death; Jos., *Ant.*, xvii. 6, § 4; Wurm in *Bengel's Archiv*, I. p. 26; Ideler, *Handb. der Chronol.*, II. p. 391 sq. If now we make an allowance of time for the purification, the visit of the Magi, the flight into Egypt, and the remaining there till Herod was dead (for all which not less than six months can well be required), it follows that the birth of Christ cannot in any case be fixed later than the autumn of A. U. 749. [On the time of year, see below.] — The casual mention of this eclipse by Josephus, the only one noticed in all his writings, is of the very highest importance in respect to chronology and history; since by determining the death of Herod it fixes also the time *after* which our Lord's birth could not have taken place, and thus so far corrects the error made by later chronologists in respect to the commencement of the Christian era. It appears also from astronomical calculation that during that year (A. U. 750) there was no other eclipse of the moon visible at Jerusalem; and during the next year none at all. Ideler, l. c.

2. Another note of time occurs in Luke 3 : 1, 2, where John the Baptist is said to have entered upon his ministry in the fifteenth year of Tiberius; and

again in Luke 3 : 23, where Jesus is said to have been "about thirty years of age" at his baptism. [Here the A. V. is misleading. The R. V. properly renders : "And Jesus himself, when he began *to teach*, was about thirty years of age."] Now if both John and Jesus, as is quite probable, entered upon their ministry at the age of thirty, in accordance with the Levitical custom (Num. 4 : 3, 35, 39, 43, 47), by reckoning back thirty years we may ascertain the year of John's birth, and of course also that of Jesus. Augustus died August 29, A. U. 767, and was succeeded by Tiberius, who had already been associated with him in the government for at least two years, and probably three. If now we reckon from the death of Augustus, the fifteenth year of Tiberius commenced August 29, A. U. 781 ; and going back thirty years, we find that John must have been born not earlier than August, A. U. 751, and our Lord, of course, not earlier than A. U. 752 ; a result disagreeing with that obtained from Matthew by three years. If, on the other hand, we reckon from the time when Tiberius was admitted as co-regent of the empire, which is shown to have been certainly as early as A. U. 765, and probably in A. U. 764, then the fifteenth year of Tiberius began in A. U. 778 ; and it follows that John may have been born in A. U. 748, and our Lord in A. U. 749. In this way the results obtained from Matthew and Luke are more nearly coincident. [But the phrase "about thirty years of age" permits an earlier date on either theory.] The early Fathers, Irenæus, Tertullian, Clement of Alexandria, as also Eusebius and Epiphanius, accord in placing the birth of Christ near the end of A. U. 751 or at the beginning of A. U. 752. Their different computations appear to rest on Luke 3 : 1, 2. See Ideler, l. c., II. p. 385 sq. [The fifteenth year of the joint reign covers A. U. 779, and if John began at thirty years of age the date of the baptism may be in January, A. U. 780. But the data here are not sufficient of themselves to determine the time.]

3. A third note of time is derived from John 2, 20, "Forty and six years was this temple in building." Josephus says, in one place, that Herod began to build the temple in the eighteenth year of his reign, while in another he specifies the fifteenth year ; *Ant.*, xv. 11, § 1 ; *B. J.*, i. 21, § 1. He also assigns the length of Herod's reign at thirty-seven or thirty-four years, according as he reckons from his appointment by the Romans, or from the death of Antigonus ; *Ant.*, xvii. 8, § 1 ; *B. J.*, i. 33, § 8. Herod was first declared king of Judæa in A. U. 714 ; Jos., *Ant.*, xiv. 14, §§ 4, 5 ; *B. J.*, i. 14, § 4 ; comp. *Ant.*, xiv. 16, § 4 ; Ideler, *Handb. der Chronol.*, II. p. 390. Hence the eighteenth year of his reign, when Herod began to rebuild the temple, would coincide with A. U. 732 ; and our Lord's first Passover, in the forty-seventh year following, would fall in A. U. 779. If now our Lord at that time was thirty and a half years of age, as is probable, this would carry back the year of his birth to the autumn of A. U. 748. [This note of time enables us only to say that our Lord could not have been born later than the beginning of A. U. 750, though it renders an earlier date probable.]

4. Further, according to a tradition preserved by the Latin Fathers of the first five centuries, our Lord's death took place during the consulate of the two Gemini, C. Rubellius and C. Fufius ; that is, in A. U. 782. So Tertullian,

Lactantius, Augustine, etc. See Tertull., *Adv. Jud.*, § 8; Augustine, *De Civ. Dei*, XVIII. 54. If now the duration of his ministry was three and a half years, then, as before, the year of his birth would be carried back to the autumn of A. U. 748. Comp. Ideler, l. c., II. p. 413 sq. [The date of our Lord's death is more probably A. U. 783. In that year the 15th of Nisan (assuming that our Lord died on that day) fell on a Friday. Tertullian's statement is incorrect in other points. Those who make the ministry but two years in length (see beginning of Part III.) and accept the 14th of Nisan (see Introductory Note, Part VIII.) as the day of the crucifixion, give the preference to A. U. 782. With either theory there is no difficulty in accepting A. U. 749 as the year of the Nativity.]

5. Some modern writers, taking as the basis of their computation the census in Luke 2: 1, have fixed upon the latter part of the year A. U. 747, as the time when our Lord was born. Tertullian says: "Census constat actos sub Augusto in Judæa per Sentium Saturninum," *c. Marcion*, 4. 19. We know that Sentius was proconsul of Syria from A. U. 744 till A. U. 748. With this accords the tradition in some of the Fathers, that the child Jesus remained at least two years in Egypt; and this, it is said, is strengthened by the διετής of Matt. 2: 16. According to this view, Christ was about two and a half years old at Herod's death. So Sanclemente, *De vulgaris Æræ emendatione*, lib. IV., Rom. 1793, fol. Comp. Ideler, l. c., II. p. 394 sq. ["Tertullian stands quite alone in this statement, and is at variance not only with St. Luke, but with many of the early writers, and is not here to be credited." (Andrews, *Life of Our Lord*, p. 3). Luke 2: 2 seems to point to a date near the death of Herod. It is correctly rendered (R. V.): "This was the first enrolment made when Quirinius was governor of Syria." This statement implies a second enrolment under the same person, and to the latter Luke refers, in Acts 5: 37. The date of the second was A. D. 6 or 7, about ten years after the death of Herod. (For other renderings of this passage in Luke, see the commentaries.) The full name of the governor is P. Sulpicius Quirinius (not Quirinus, as many English writers still hold). "Cyrenius" (A. V.) is merely a transfer of the Greek form into English with the Latin termination. He was in Africa in A. U. 747, afterwards, as seems quite certain, in the East. It is probable, but by no means clearly established, that he was governor of Syria, for the first time, from A. U. 750 to 753, succeeding Quintilius Varus, who certainly held the office from A. U. 748 to 750. The two more probable explanations are: (1) that he was charged with the carrying out of this enrolment, and therefore loosely spoken of as "governor." The Evangelists apply the same term to Pilate, whose office was not identical. (2.) That Quirinius became governor in A. U. 750 and completed the enrolment which had been begun some time before, and over which he may have had some superintendence from the first; that Luke connects it with him for these reasons, and in order to make the distinction from the second one. The question is not yet solved, but we may assume Luke's accuracy, until there is better evidence against it. It will be noticed that (1) points to a later date than A. U. 747, and that (2) renders probable a date near to the death of

Herod. See Andrews, pp. 2–6; Schaff, *History*, I. pp. 121–125, new ed., Wieseler, *Chronol. Synopse;* A. W. Zumpt, *Das Geburtsjahr Christi;* also, for the literature, Schürer, *N. Testam. Zeitgeschichte.*]

6. More definitely still is the same year, A. U. 747, fixed upon as the date of Christ's birth, by those who regard the *star in the east* as having been the conjunction of the planets Jupiter and Saturn. This idea was first proposed by the celebrated Kepler. The appearance and reappearance of that star were coincident with the birth of Jesus; and it is known, by the most exact astronomical calculation, that in this very year, A. U. 747, these two planets were *twice* in conjunction, in the sign of the fish. The first time was on the 20th of May, when they were visible in the east before sunrise; the second time, on the 27th of October, when they were visible at midnight in the south. They were so near each other, that to the unaided eye they would appear as a single star. See Ideler, *Handb. der Chronol.*, II. p. 399 sq., 406 sq. — This solution of the difficult question before us is certainly recommended by simplicity, definiteness, and a scientific basis; and it is also supported by the considerations presented above in No. 5. It is further favored, perhaps, by the ready explanation which it affords of the difficulties connected with the account of that star in the narrative of the Evangelist. [The calculations of Kepler have been verified and extended in recent years, but can scarcely be said to yield certain chronological data. The time of departure and the length of the journey of the magi are altogether uncertain. Moreover, in February and March, A. U. 748, Mars was added to the planetary cluster, and this may have led them to go to Judæa. The command to slay all children in Bethlehem "from two years old and under" (Matt. 2 : 16) might indicate an interval of some time between the appearance of the star and the arrival of the magi. McClellan (*New Test.*), who accepts December 25, A. U. 749, as the date of the Nativity, finds in the conjunction of the planets a premonition coinciding with the conception of John the Baptist (Oct., 748). Kepler tells of a new and transitory star, which appeared near the planets in Oct., 1604, and a similar phenomenon may have occurred in A. U. 748 or 749. See Smith's *Bible Dictionary*, article "Star of the Wise Men," by Pritchard, also Andrews, *Life of Our Lord*, pp. 9–13.]

From all these data it would appear, that while our Lord's birth cannot have taken place later than A. U. 749, it *probably* occurred one or two years earlier.

[Most recent writers incline to a date between the middle of A. U. 749 and February, A. U. 750.]

In respect to the time of the year when Jesus was born, there is still less certainty. John the Baptist would seem to have entered upon his ministry in the spring; perhaps when the multitudes were collected in Jerusalem at the Passover. The crowds which followed him imply that it was not winter. The baptism of Jesus in the Jordan, probably six months later, would then have occurred in autumn. It could not well have been in the winter; nor does a winter seem to have intervened. If now we may assume, as is most probable, that John entered on his office when he had completed his thirtieth

year, then the time of his birth was also the spring; and that of our Lord, six months later, was the autumn. Archbishop Newcome, referring to Lardner, has the following remark: "Jesus was born, says Lardner, between the middle of August and the middle of November, A. U. 748 or 749. We will take the mean time, October 1." See Lardner's *Works*, Vol. I. pp. 370, 372, Lond. 1835. — There is, on this point, no valid tradition. According to the earliest accounts, the sixth of January, or Epiphany, was celebrated by the oriental church, in the third and fourth centuries, as the festival of the birth and baptism of Jesus; Cassian, *Collat.*, X. c. 2. In the occidental church, after the middle of the fourth century, the twenty-fifth of December (Christmas) began to be kept as the festival of Christ's nativity; this day having been fixed upon, partly at least, as being the then current winter solstice. Thus, as late as the time of Leo the Great (ob. 461), there were many in Rome, "quibus hæc dies solemnitatis nostræ non tam de nativitate Christi, quam de novi, ut dicunt, solis ortu, honorabilis videatur." Leon. Magn., *Serm.*, XXI. c. 6; Gieseler, *Kirchengesch.*, I. p. 575. The observance of this latter festival (Christmas) spread into the East; while that of the Epiphany, as the baptismal day, was adopted in the West.

[Here we are without any other data than the probable time required for the events narrated as occurring between the birth of Christ and the death of Herod, in the early spring of A. U. 750. Dr. Robinson (under 1) intimates that not less than six months were required. Forty days intervened before the presentation in the temple; but this is the only definite mark of time. The fact that the shepherds were pasturing their flocks in the field (Luke 2:8) has been used against the traditional date. But as they were near Bethlehem, and not in some remote pasturing ground, the argument is not conclusive. Andrews deems it most probable that it was near the end of the year. October or November would meet all the conditions.]

See, generally, Lardner's Works, Vol. I., Book II. 3, p. 356 sq., Lond. 1835; Gieseler, *Kirchengesch.*, I. p. 62, p. 575, 3te Ausg. For the literature, see Hase, *Leben Jesu*, §§ 34, 35, 2te Aufl.

[The most convenient schedule of dates is as follows: —

Birth of John the Baptist, between April and June, .	A. U. 749 = B. C. 5.
Birth of Jesus, between October and December, .	A. U. 749 = B. C. 5.
Baptism of Jesus, January (?), ...	A. U. 780 = A. D. 27.
Crucifixion, April 7, ...	A. U. 783 = A. D. 30.]

§ 10. The visit of the Magi at Bethlehem naturally follows the presentation in the temple; since, after the jealousy of Herod had been once roused, this public presentation could not well have taken place. On the star seen by the Magi, see Note on § 7, No. 6. Joseph and Mary return from Jerusalem to Bethlehem, distant five English miles, where they had now been detained for nearly two months. Luke indeed does not allude to this return (2:39); but neither does he mention the flight into Egypt.

[Moreover, after such gifts from the Magi Mary would scarcely have presented the offering of poverty (comp. Lev 12:8). It seems more likely that the child would first receive the homage of believing Israelites, then the repre-

sentatives of the Gentile world. The traditional date of the adoration of the Magi (Jan. 6), places that event only thirteen days after the Nativity and thus twenty-seven days before the presentation. This interval is too long.]

§ 13. The genealogy in Luke is inverted, for the sake of more convenient comparison.

I. In the genealogy given by Matthew, considered by itself, some difficulties present themselves.

1. There is some diversity among commentators in making out the three divisions, each of fourteen generations, v. 17. It is, however, obvious, that the first division begins with Abraham and ends with David. But does the second begin with David, or with Solomon? Assuredly with the former; because, just as the first begins ἀπὸ Ἀβραάμ, so the second also is said to begin ἀπὸ Δαυὶδ. The first extends ἕως Δαυὶδ, and includes him; the second extends ἕως τῆς μετοικεσίας, *i. e.* to an epoch and not to a person; and therefore the persons who are mentioned as coeval with this epoch (ἐπὶ τῆς μετοικεσίας, v. 11), are not reckoned before it. After the epoch the enumeration begins again with Jechoniah, and ends with Jesus. In this way the three divisions are made out thus [the spelling of the R. V. is substituted in all cases of variation]: —

1. Abraham.	1. David.	1. Jechoniah.
2. Isaac.	2. Solomon.	2. [Shealtiel.]
3. Jacob.	3. [Rehoboam.]	3. [Zerubbabel.]
4. Judah.	4. [Abijah.]	4. Abiud.
5. [Perez.]	5. Asa.	5. Eliakim.
6. [Hezron.]	6. [Jehoshaphat.]	6. Azor.
7. [Ram.]	7. Joram.	7. Sadoc.
8. [Amminadab.]	8. Uzziah (Ozias).	8. Achim.
9. [Nahshon.]	9. Jotham.	9. Eliud.
10. Salmon.	10. Ahaz.	10. Eleazar.
11. Boaz.	11. Hezekiah.	11. Matthan.
12. Obed.	12. Manasseh.	12. Jacob.
13. Jesse.	13. Amon.	13. Joseph.
14. David.	14. Josiah.	14. Jesus.

2. Another difficulty arises from the fact, that between Joram and Ozias, in v. 8, three names of Jewish kings are omitted, viz. Ahaziah, Joash, and Amaziah; see 2 K. 8 : 25 and 2 Chr. 22 : 1; 2 K. 11 : 2, 21, and 2 Chr. 22 : 11; 2 K. 12 : 21; 14 : 1 and 2 Chr. 24 : 27. Further, between Josiah and Jechoniah in v. 11, the name of Jehoiakim is also omitted; 2 K. 23 : 34; 2 Chr. 36 : 4; comp. 1 Chr. 3 : 15, 16. If these four names are to be reckoned, then the second division, instead of fourteen generations, will contain eighteen, in contradiction to v. 17. To avoid this difficulty, Newcome and some others have regarded v. 17 as a mere gloss, "a marginal note taken into the text." This indeed is in itself possible; yet all the external testimony of manuscripts and versions is in favor of the genuineness of that verse. [Such critical conjectures, in the presence of so many authorities, are now regarded as unwarrantable.] It is better, therefore, to regard these names as having been customarily omitted in the current genealogical tables, from which Matthew copied. Such omis-

sions of particular generations did sometimes actually occur, "propterea quod malæ essent et impiæ," according to R. Sal. Jarchi; see Jarchi on Gen. c. 11, c. 16; Surenhus., Βίβλ. Καταλλ., p. 97; Lightfoot, *Hor. Heb. in Matt. 1: 8.* A striking example of an omission of this kind, apparently without any such reason, is found in Ezra 7: 1–5 compared with 1 Chr. 6: 3–15. This latter passage contains the lineal descent of the high-priests from Aaron to the captivity; while Ezra, in the place cited, in tracing back his own genealogy through the very same line of descent, omits at least six generations. A similar omission is necessarily implied in the genealogy of David, as given Ruth 4: 20–22; 1 Chr. 2: 10–12; Matt. 1: 5, 6. [Four generations only are reckoned during a period of four hundred and fifty years.]

We may therefore rest in the necessary conclusion, that as our Lord's regular descent from David was always asserted, and was never denied, even by the Jews; so Matthew, in tracing this admitted descent, appealed to genealogical tables, which were public and acknowledged in the family and tribe from which Christ sprang. He could not indeed do otherwise. How much stress was laid by the Jews upon lineage in general, and how much care and attention were bestowed upon such tables, is well known. See Lightfoot, *Hor. Heb. in Matt. 1: 1.* In the N. T. comp. also Phil. 3:4, 5.

II. Other questions of some difficulty present themselves, when we compare together the two genealogies.

1. Both tables at first view purport to give the lineage of our Lord through Joseph. But Joseph cannot have been the son by natural descent of both Jacob and Heli (Eli), Matt. 1: 16; Luke 3: 23. Only one of the tables, therefore, can give his true lineage by generation. This is done apparently in that of Matthew; because, beginning at Abraham, it proceeds by natural descent, as we know from history, until after the exile; and then continues on in the same mode of expression until Joseph. Here the phrase is changed; and it is no longer Joseph who "begat" Jesus, but Joseph "the husband of Mary, of whom was born Jesus who is called the Christ." See Augustine, *De Consensu Evangel.*, II. 5.

2. To whom, then, does the genealogy in Luke chiefly relate? If in any way to Joseph, as the language purports, then it must be because he in some way bore the legal relation of son to Heli, either by adoption or by marriage. If the former simply, it is difficult to comprehend, why, along with his true personal lineage as traced by Matthew up through the royal line of Jewish kings to David, there should be given also another subordinate genealogy, not personally his own, and running back through a different and inferior line to the same great ancestor. If, on the other hand, as is most probable, this relation to Heli came by marriage with his daughter, so that Joseph was truly his *son-in-law* (comp. Ruth 1: 8, 11, 12); then it follows, that the genealogy in Luke is in fact that of Mary the mother of Jesus. This being so, we can perceive a sufficient reason why this genealogy should be thus given, namely, in order to show definitely that Jesus was *in the most full and perfect sense* a descendant of David; not only by law in the royal line of kings through his reputed father, but also in fact by direct personal descent through his mother.

[The correct order in Luke 3: 23 is: ὢν υἱὸς ὡς ἐνομίζετο Ἰωσήφ, which the R. V. renders "being the son (as was supposed) of Joseph." In itself, "as was supposed" would be a curious introduction to a genealogy of Joseph. Moreover, the article is inserted in Greek before every name in the genealogy and not before that of Joseph. The simplest explanation of the passage is that of Andrews: "Jesus, generally, but erroneously, supposed to be the son of Joseph, was the son of Heli," etc. The name of Mary is omitted, since the details respecting the miraculous conception had been so fully given by Luke, and it was not usual to insert female names. There is an incidental confirmation of this view in the Talmud, where Mary is called the daughter of Heli.]

That Mary, like Joseph, was a descendant of David, is not indeed elsewhere expressly said in the New Testament. Yet a very strong presumption to that effect is to be drawn from the address of the angel in Luke 1: 32; as also from the language of Luke 2: 5, where Joseph, as one of the posterity of David, is said to have gone up to Bethlehem, ἀπογράψασθαι σὺν Μαριὰμ κτλ. *to enrol himself with Mary his espoused wife.* The ground and circumstances of Mary's enrolment must obviously have been the same as in the case of Joseph himself. Whether all this arose from her having been an only child and heiress, as some suppose, so that she was espoused to Joseph in accordance with Num. 36: 8, 9, it is not necessary here to inquire. See Michaelis, *Mosaisches Recht*, Engl. *Commentaries on the Laws of Moses*, Part II. § 78.

It is indeed objected, that it was not customary among the Jews to trace back descent through the female line, that is, on the mother's side. There are, however, examples to show that this was sometimes done; and in the case of Jesus, as we have seen, there was a sufficient reason for it. Thus in 1 Chr. 2: 22, Jair is enumerated among the posterity of Judah by regular descent. But the grandfather of Jair had married the daughter of Machir, one of the heads of Manasseh, 1 Chr. 2: 21; 7: 14; and therefore, in Num. 32: 40, 41, Jair is called the son (descendant) of Manasseh. In like manner, in Ezra 2: 61 and Neh. 7: 63, a certain family is spoken of as "the children of Barzillai;" because their ancestor "took a wife of the daughters of Barzillai the Gileadite, and was called after their name."

[The unbroken tradition has been that Mary herself was of the house of David. But from the third century to the Reformation both genealogies were regarded as those of Joseph. Since the Reformation there has been a remarkable division of opinion. The best statement of the view that Luke gives the ancestry of Joseph will be found in an article by Bishop Hervey in Smith's *Bible Dictionary*, and the details of the argument in a volume on the subject by the same author. Andrews well sums up in favor of the view of Dr. Robinson. Godet (*Luke*) defends the same position, while Meyer gives the exegetical grounds for the other side. Weiss, the German editor of Meyer, objects to the view of the latter as exegetically unsound, and regards the genealogy as that of Mary. See Meyer, *Luke, in loco*, Am. ed.]

3. A question is raised as to the identity, in the two genealogies, of the Salathiel and Zorobabel [R. V., in both passages: "Shealtiel," in the marg. "Gr. Salathiel," and "Zerubbabel"] named as father and son, Matt. 1: 12; Luke

3 : 27. The Zorobabel of Matthew is no doubt the chief, who led back the first band of captives from Babylon, and rebuilt the temple, Ezra chaps. 2–6. He is also called the son of Salathiel in Ezra 3 : 2 ; Neh. 12 : 1 ; Hagg. 1 : 1 ; 2 : 2, 23. Were then the Salathiel and Zorobabel of Luke the same persons? Those who assume this, must rest solely on the identity of the names; for there is no other possible evidence to prove, either that they were cotemporary, or that they were not different persons. On the other hand, there are one or two considerations, of some force, which go to show that they were probably not the same persons.

First, if Salathiel and Zorobabel are indeed the same in both genealogies, then Salathiel, who according to Matthew was the son of Jechoniah by natural descent, must have been called the son of Neri in Luke either from adoption or marriage. In that case, his connection with David through Nathan, as given by Luke, was not his own personal genealogy. It is difficult, therefore, to see why Luke, after tracing back the descent of Jesus to Salathiel, should abandon the true personal lineage in the royal line of kings, and turn aside again to a merely collateral and humbler line. If the mother of Jesus was in fact descended from the Zorobabel and Salathiel of Matthew, she, like them, was descended also from David through the royal line. Why rob her of this dignity, and ascribe to her only a descent through an inferior lineage? See Spanheim, *Dubia Evangel.*, I. p. 108 sq. [This objection would hold good, even if the genealogy were that of Joseph.]

Again, the mere identity of names under these circumstances, affords no proof; for nothing is more common in Scripture, even among cotemporaries.

Various artificial theories of inheritances and levirate marriages have at different times been proposed, in order to explain and harmonize the two genealogies; but in the view here taken these become unnecessary. In respect to all of them, it may suffice here to quote the words of Lightfoot: "Nec opus est, nec ratio ulla, nec fundamentum omnino ullum, quo fingamus conjugia nescio quæ, et fratriationes nescio quas, ut tollatur scrupulus hoc in loco, ubi quidem non est scrupulus omnino ullus." *Hor. Heb. in Luc. 3 : 23.*

PART II.

ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

§§ 14–20.

§ 14. [It seems likely that John the Baptist began his ministry about the age of thirty years, and that the baptism of Jesus took place shortly after the latter reached the same age (Luke 3 : 23). Now the baptism of Jesus must have occurred several months before the first Passover of his ministry, and the ministry of John must have begun at least six months earlier than the baptism of Jesus. The most probable date for the first Passover is April, A. U. 780. (Andrews fixes it on the 9th of April of that year.) The baptism

may have occurred in the January preceding, though there is no evidence in support of the traditional *day* (January 6). Reckoning back six months, we would have the summer of A. U. 779 (A. D. 26) as the time when John began to preach. Dr. Robinson assigns "about one year" to the events of Part II., assuming that John's ministry began about the time of the Passover in A. U. 779. This would compel us to date the Nativity somewhat earlier. See Note on § 7. The view here given assigns about nine months to Part II.]

§ 15. For the time of our Lord's baptism, see the Note on § 7. [See Note on § 14. Andrews (pp. 33–35) shows that "the climatic peculiarities of the country offer no valid objections" to fixing upon January as the time of year.] — We may here, once for all, make a remark upon the difference of the words as quoted in Matt. 3 : 17 and the parallel passages. A like difference is seen in the four copies of the title on the cross, Matt. 27 : 37; Mark 15 : 26; Luke 23 : 38; John 19 : 19. And still more, in the solemn words of our Lord at the institution of the cup, Matt. 26 : 28; Mark 14 : 24; Luke 22 : 20; 1 Cor. 11 : 25. Similar varieties of expression in the different reports of the same language are found in [many passages]. Where the Evangelists profess to record the expressions used by our Lord and others, they usually give them according to the *sense*, and not according to the *letter*. As Le Clerc expresses it: "Apostoli magis sententiam, quam locutiones, exprimere volunt;" *Harm.*, p. 518. [It has already been indicated (see Introductory Note on the Relation of the Gospels to each other, p. 199) that the Evangelists agree more closely in citations than in the narrative portions. Moreover, we can only discover the *sense* through the *letter*, and attention to the latter is essential in the interpretation of all documentary evidence.]

§ 16. That the temptation of Jesus took place immediately after his baptism, appears from the εὐθύς of Mark 1 : 12; and also from a comparison of John 1 : 29, 35, 44. — According to Mark and Luke, Jesus was subjected to temptation during the forty days. Matthew and Luke specify three instances of temptation, but in a different order. Of these, that founded on our Lord's hunger must have occurred at the end of the forty days; while that which included the promise of all temporal power was obviously the final one. The order of Matthew is therefore the most natural of the two. [Matthew uses terms which indicate direct succession in connection with the second and third temptations, and in v. 11, at the close of his account. Luke is not so definite.]

§ 18. In v. 21 the Baptist declares that he was not Elias; meaning that he was not Elias risen from the dead, whom the Jews expected. In Matt. 17 : 12, Jesus says that "Elias is come already;" meaning that John had come "in the spirit and power of Elias;" Luke 1 : 17. [The R. V. properly gives the Hebrew name "Elijah" in all cases.]

In v. 33, John the Baptist says he knew not Jesus; though in Matt. 3 : 14 (§ 15) he appears to have known who he was. That is to say: John must have been acquainted with the events of his own childhood and that of Jesus; he had now come preaching and baptizing as his forerunner, v. 31; but he knew not Jesus *personally* before he came to be baptized; at which time God had promised him a sign, by which he might know certainly that Jesus was the Messiah.

§ 20. The *third day* refers back probably to John 1 : 44. The journey in returning to Galilee did not require more than two days; the distance being, in any position of Bethania or Bethabara, not over about fifty miles. Cana, now *Kâna el-Jelil*, was situated about seven miles north of Nazareth, and about three miles N. by E. of Sepphoris; see *Bibl. Res. in Palest.*, III. p. 204.

PART III.

OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

§§ 21–35.

[The Length of our Lord's Ministry. This is the most convenient place to state the various theories. We may dismiss, as altogether contrary to the four narratives, the view which limits the ministry to a little more than one year, accepting only two Passovers. It is called the Bipaschal theory (see Introductory Note of Dr. Robinson).

1. The view upheld in this Harmony is the *Quadripaschal* theory, which accepts John 5 : 1 as referring to a Passover. The ministry is thus regarded as extending over three years, or three years and a few months, if we reckon from the baptism of Jesus. The second Passover is that referred to in John 5. All are now agreed that the Passover which occurred after the feeding of the five thousand (narrated by all four Evangelists) began the last year of our Lord's life. Dr. Robinson, in his Note on § 36, ably defends the view that John 5 : 1 refers to a Passover. His position has been rendered more probable by the reading of the Sinaitic manuscript (ἡ ἑορτή), accepted by Tischendorf.

2. The *Tripaschal* theory is held by many scholars (Wieseler, Stier, Tischendorf, Lange, Ellicott, Farrar, among others). They usually follow the view of Kepler, who suggested that John 5 : 1 referred to the feast of Purim. So far as the early part of the ministry is concerned, the advocates of this theory accept in the main the order of events upheld in this Harmony. But the interval between the feast of Purim and the Passover was only about three weeks. If John 5 : 1 refers to the former feast, then during these few weeks we must place all the events included in Part IV. Indeed, the Sabbath controversy points to the time of early harvest (Matt. 12 : 1; Mark 2 : 23; Luke 6 : 1), which was necessarily some little time after Purim; hence the interval is still further reduced. Moreover, according to this theory, the time during which the twelve Apostles were trained for their public preaching is limited to a few days. They were chosen *after* this Sabbath controversy, as nearly all harmonists agree. Nor does this view give time for the growth of the popularity of Jesus as a teacher in Galilee. This popularity reached its height at the time of the feeding of the five thousand, which on this theory was but a few months after the first preaching in Galilee. The

grammatical questions are discussed in the Note on § 36, and other objections stated.

3. Another form of the Quadripaschal theory has been proposed and defended by Rev. S. J. Andrews (*Life of our Lord*). Accepting John 5:1 as referring to a Passover, he places the entire Galilæan ministry, as recorded by the Synoptists, after this (the second) Passover. The imprisonment of John the Baptist, which Dr. Robinson makes the occasion of the journey to Galilee through Samaria (John 4), is held by Mr. Andrews to have taken place shortly before the second Passover, the journey mentioned in Matt. 4:12; Mark 1:14; Luke 4:14 (§ 24) being after that Passover. The interval between the journey through Samaria (in December, see the Note on § 25) and the second Passover was passed in retirement.

This arrangement emphasizes the distinction between the Judæan and Galilæan ministry and accounts for the absence of all reference to John's imprisonment in John 4:1–3. It also accounts for the silence of John 5 respecting the disciples. All other views place the events of that chapter immediately before or after the Sabbath controversies in Galilee (§§ 37, 38), when our Lord had multitudes following him. Under these circumstances, it is doubtful whether he could have visited Jerusalem unattended, especially as no hint of any such visit is given by the Synoptists. In many respects this view seems to distribute the events in better proportion than either of the others, but it has not been formally adopted by many commentators.

The order of sections, according to Mr. Andrews, would be:—

Part III. §§ 21–23, 24 (John 4: 1–3 only), 25, 27. Retirement in Galilee, December to April, A. D. 27–28.

Part IV. §§ 36 (2d Passover), 24 (except John 4: 1–3), 26, 28–35, 37, etc., April, A. D. 28.

This arrangement affects only four months of the ministry, namely, from the journey through Samaria (in December) to the succeeding Passover in April. It accepts the order in John as continuous up to the end of chap. 5, and places immediately after this the return to Galilee in consequence of the imprisonment of John the Baptist.]

§ 21. This, our Lord's first Passover, is mentioned only by John; though the language of the other Evangelists implies that he had been again in Judæa; Matt. 4:12; Mark 1:14.

John connects with this first Passover the cleansing of the temple and the casting out of the traders; while the other Evangelists describe a like transaction at his last Passover, Matt. 21:12 sq.; Mark 11:15 sq.; Luke 19:45 sq. The question is raised whether these were different transactions; and whether there is not here a neglect of the order of time, either by John or in the other Gospels. As the language and the note of time in all the Evangelists, in respect to both the instances, is entirely definite and specific, the answer may be said to depend upon a further question, namely, Whether our Lord would be likely to repeat a highly symbolic and important public act, after an interval of two or three years? That he was accustomed to repeat the substance of his discourses, or at least the more striking parts of them, at different times

and before different persons, is sufficiently obvious. Now if this is true in respect to the discourses of Christ, why might he not just as well have repeated, after a long interval and before different persons, a public symbolical act, so significant in itself, and so expressive of his veneration for the temple and of his character and authority as the Messiah? The Jews, it seems, did not question his right to perform such an act, provided he was a true prophet. They only demanded some sign of his authority; John 2 : 18. This Jesus gave, and had already given, in his mighty works wrought at the same Passover, v. 23; works which drew from Nicodemus, a Pharisee and member of the Sanhedrin, the admission that he was "a teacher come from God;" John 3 : 2. [The "definite and specific" statements of the Evangelists seem to settle the question. The question of probability need only be considered in the absence of definite statements.]

On the "three days" in John 2 : 20, see Note on § 49.

§§ 23, 24. The order is here determined by comparing John 3 : 24 with Matt. 4 : 12 ; Mark 1 : 14. Jesus goes out with his disciples from Jerusalem into the country of Judæa; where he remains until after John is cast into prison. See the next Note. [John 4 : 1–3, indicates that the occasion of this withdrawal into Galilee was the jealousy of the Pharisees. The news of the imprisonment of John may therefore have come at a later period.]

§ 25. A specification of time is given in John 4 : 35, which is tolerably definite: "Say ye not, There are yet four months, and the harvest cometh?" According to Lev. 23 : 5–7, 11, 14, 15, and Jos., *Ant.*, iii. 10, § 6, the first-fruits of the barley-harvest were presented on the second day of the paschal festival; while the wheat-harvest was two or three weeks later; see *Bibl. Res. in Palest.*, II. p. 99 sq. Hence this journey of our Lord must have been made in the latter part of November or in December, about eight months after the preceding Passover. It follows that the public ministry of John the Baptist had continued for at least a year and six months before his imprisonment. [If we place the imprisonment later, the ministry of John must be estimated as covering nearly two years.]

§ 28. The visit to Nazareth is inserted here on the testimony of Luke 4 : 16 sq., which is supported by Matt. 4 : 13. The visit mentioned in Matt. 13 : 54 sq.; Mark 6 : 1 sq., was later, and took place after the raising of Jairus' daughter.

§ 29. That the call of the four Apostles belongs here, in accordance with Mark's order, is obvious; since they were present with Jesus at the healing of the demoniac and of Peter's wife's mother, §§ 30, 31. — The three accounts all evidently refer to the same transaction. Luke relates more particularly the former part, including the putting off upon the lake in Simon's boat and also the miraculous draught; and passes lightly over the latter part. Matthew and Mark, on the other hand, narrate the former part only generally but the latter part with more detail. In the one part Luke introduces circumstances which the others omit; in the other part Matthew and Mark mention facts which Luke has not noted. The remark of Spanheim is here just: "Quæ narrantur a Luca, illa non negantur a Matthæo, sed prætermittuntur

tantum. Nihil vero frequentius, quam quædam prætermitti ab his, suppleri ab aliis; *ne vel scriptores sacri ex compacto scripsisse viderentur*, vel lectores uni ex illis reliquis spretis hærerent." *Dubia Evang.*, Tom. III. Dub. 72, vii. [The order here given is accepted by nearly all harmonists. The only difference is respecting the general view of the ministry, as fully stated at the beginning of this Part.]

PART IV.

OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

§§ 36–66.

§ 36. On the phrase ἑορτὴ τῶν Ἰουδαίων, John 5 : 1, turns mainly the question as to the duration of our Lord's public ministry. John notes distinctly three Passovers, John 2 : 13; 6 : 4; 12 : 1. If now this ἑορτή be another Passover, then our Lord's public labors continued during three and a half years; if not, then the time of his ministry must, in all probability, be reckoned one year less. [On the Tripaschal and Quadripaschal theories, see Note introductory to Part III.]

The only reasonable ground of doubt in this case is the absence of the article before ἑορτή. Did the text read ἡ ἑορτὴ τῶν Ἰουδαίων, then, as most admit, it would with sufficient definiteness denote the Passover; compare Matt. 26 : 5; Luke 2 : 42; John 4 : 45; 11 : 56, al. [The discovery of א, which reads ἡ, has induced Tischendorf (see Greek text) to insert the article; but he adopts in his Harmony the Tripaschal theory. The manuscript authorities in favor of this reading are of great weight; but A, B, and D, with the mass of later authorities, are against the article. The Revised Version properly gives it a place in the margin. If it is accepted, the reference to the Passover seems certain. Even if rejected, the passage may refer to this great festival. The arguments of Dr. Robinson which follow serve to show that even in the absence of the article the passage refers to a Passover, namely, the *second* in our Lord's public ministry.]

1. The word ἑορτή without the article is put definitely for the Passover, in the phrase κατὰ ἑορτήν, Matt. 27 : 15; Mark 15 : 6; Luke 23 : 17. Compare John 18 : 39.

2. In Hebrew a noun before a genitive is made definite by prefixing the article, not to the noun itself, but to the genitive; see Gesen., *Heb. Gr.*, § 109, 1; Nordheim., *Heb. Gr.*, II. p. 14, γ. This idiom is transferred by the LXX into Greek: *e. g.*, Deut. 16 : 13, ἑορτὴν τῶν σκηνῶν ποιήσεις σεαυτῷ, Heb. חַג הַסֻּכּוֹת, i. e., *the* festival of Tabernacles; 2 K. 18 : 15, ἐν θησαυροῖς οἴκου τοῦ βασιλέως, Heb. בְּאוֹצְרוֹת בֵּית הַמֶּלֶךְ. So too in the New Testament: Matt. 12 : 24, ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων, i. e., *the* prince of demons; Luke 2 : 11, ἐν πόλει Δαυίδ (the proper name being itself definite),

i. e., not *a* city of David, but *the* city, as in English *David's city*, Heb. עִיר דָּוִד; Acts 8 : 5, εἰς πόλιν τῆς Σαμαρείας, i. e., *the* city (metropolis) of Samaria; see v. 14. Hence, in the passage before us, according to the analogous English idiom, we may render the phrase ἑορτὴ τῶν Ἰουδαίων by *the Jews' festival;* which marks it definitely as the Passover. [On the grammatical point see Winer's *Grammar*, Thayer's ed., p. 125. There can be no doubt that in Hellenistic Greek many nouns without the article have a definite reference, being treated as proper names.]

3. It is not probable that John means here to imply that the festival was indefinite or uncertain. Such is not his usual manner. The Jewish festivals were to him the measures of time; and in every other instance they are definitely specified. So the Passover, John 2 : 23; 12 : 1; even when Jesus does not visit it, 6 : 4; and also when it is expressed only by ἡ ἑορτή, 4 : 45; 11 : 56; 12 : 12, 20 al. So, too, the festival of Tabernacles, ἡ ἑορτὴ τῶν 'I. ἡ σκηνοπηγία, 7 : 2; and of the Dedication, τὰ ἐγκαίνια, 10 : 22. This is all natural in him; for an indefinite festival could afford no note of time.

4. The plucking of the ears of grain by the disciples (§ 37 and note), shows that a Passover had just been kept; which tallies accurately with this visit of our Lord to Jerusalem. [There might have been a few weeks intervening between the Passover and this act of the disciples, as indeed is implied in Andrews' theory. The harvest was not over until some time after the Passover. However, the reference to the grain shows the time of year, and the harvest could not have been that of the last year of our Lord's ministry, nor that following the first Passover.]

5. This ἑορτή could not have been the festival either of Pentecost or of Tabernacles next following our Lord's first Passover. He returned from Judæa to Galilee not until eight months after that Passover, when both these festivals were already past; see the Note on § 25.—That it might by possibility have been the Pentecost after a second Passover not mentioned, and before that in John 6 : 4, cannot perhaps be fully disproved; but such a view has in itself no probability, and is apparently entertained by no one. At any rate it also would give the same duration of three and a half years to our Lord's ministry.

6. Nor can we well understand here the festival of Purim, which occurred on the fourteenth and fifteenth of the month Adar or March, one month before the Passover; see Esth. 9 : 21, 22, 26–28. Against this the following considerations present themselves: (*a*.) The Jews did not go up to Jerusalem to celebrate the festival of Purim. The observance of it among that people throughout the world consisted solely in reading the Book of Esther in their synagogues on those days, and making them "days of feasting and joy and of sending portions [dishes] one to another and gifts to the poor;" Esth. 9 : 22; Jos., *Ant.*, xi. 6, § 13; Reland, *Antiqq. Heb.*, IV. 9. But the "multitude," John 5 : 13, seems to imply a concourse of strangers at one of the great festivals.—(*b*.) It is very improbable, that Jesus would have gone up to Jerusalem at the Purim, to which the Jews did not go up, rather than at the Passover, which occurred only a month later. His being once present at the festival of Dedi-

cation (John 10 : 22) is not a parallel case ; since he appears not to have gone up for that purpose, but this festival occurred while he remained in or near Jerusalem after the festival of Tabernacles, John 7 : 2 sq. — (*c*.) The infirm man was healed on the Sabbath, John 5 : 9 ; which Sabbath belonged to the festival, as the whole context shows, John 5 : 1, 2, 10–13. But the Purim was never celebrated on a Sabbath ; and, when it happened to fall on that day, was regularly deferred ; see Reland, l. c. [See also (Introductory Note to Part III.) the objection to Purim, from the brief interval into which this view compresses the early Galilæan ministry.]

7. The main objection urged against taking this ἑορτή as a Passover, is the circumstance, that in such case, as our Lord did not go up to the Passover spoken of in John 6 : 4, but only at the subsequent festival of Tabernacles in John 7 : 2 sq., he would thus have absented himself from Jerusalem for a year and six months ; a neglect, it is alleged, inconsistent with his character and with a due observance of the Jewish law. But a sufficient reason is assigned for this omission, namely, " because the Jews sought to kill him," John 7 : 1 ; comp. 5 : 18. It obviously had been our Lord's custom to visit the Holy City every year at the Passover ; and because, for the reason assigned, he once let this occasion pass by, he therefore went up six months afterwards at the festival of Tabernacles. All this presents a view perfectly natural ; and covers the whole ground. Nor have we any right to assume, as many do, that our Lord regularly went up to Jerusalem on other occasions, besides those specified in the New Testament.

[8. We only add that the parable of the barren fig-tree (Luke 13 : 6–9) has been used in support of the three years' ministry. In itself it is not conclusive, though urged by able commentators ; yet it adds another probability to the many named above.]

In this instance, the most ancient view is that which interprets ἑορτή of a Passover. So Irenæus in the third century : " Et posthac iterum secunda vice adscendit [Jesus] in diem Paschæ in Hierusalem, quando paralyticum, qui juxta natatoriam jacebat xxxviii annos curavat ; " *Adv. Hær.*, 2 : 39. The same view was adopted by Eusebius, Theodoret, and others ; and in later times has been followed by Luther, Scaliger, Grotius, Lightfoot, Le Clerc, Lampe, Hengstenberg, etc. [Jerome, however, distinctly states the Tripaschal view.] Cyril and Chrysostom held to a Pentecost, as also the Harmony ascribed to Tatian ; and so, in modern times, Erasmus, Calvin, Beza, Bengel, etc. The festival of Purim was first suggested by Kepler (*Eclogæ Chronicæ*, pp. 72, 129 sq. Francof. 1615) ; and at the present day this is the only view, aside from the Passover, that finds advocates. Those who hold it, as Hug, Neander, Olshausen, Tholuck, Meyer (Lücke and De Wette leave the question undecided), regard John 6 : 4 as having reference to the second Passover during our Lord's ministry ; which thus becomes limited to two and a half years. [For a full discussion for and against Purim, see Lange's Commentary, *John*. Dr. Lange defends Purim, and Dr. Schaff gives the other side. See also Andrews and McClellan, for the reference to the Passover ; and against it the authors cited in the Introductory Note to Part III.]

§ 37. The circumstances here narrated show that a Passover had just been celebrated; see the Note on § 25. The σάββατον δευτερόπρωτον was probably *the first Sabbath after the second day of the Passover* or of unleavened bread: that is, the first of the seven Sabbaths reckoned between that day and Pentecost. Our Lord would seem to have hastened away from Jerusalem; for which a reason is found in John 5 : 16, 18. [Both the reading and the interpretation are doubtful: see the critical notes for the authorities against δευτεροπρώτῳ, which would be regarded as decisive in ordinary cases. Here the word is so difficult that its very difficulty becomes a strong argument in favor of its genuineness. Besides, many Fathers refer to it directly. It seems, however, to have arisen from a marginal note made to distinguish this from the Sabbaths mentioned in Luke 4 : 31 and 6 : 6. The interpretations are many, and that given above by no means a necessary one. Yet as far as the entire occurrence is concerned the date is fixed as immediately before or during the harvest, which would be after the Passover, in all probability. This remains the strongest positive proof of the three years' ministry.]

§ 40. The appointment of the Twelve follows here, according to Mark and Luke. Matthew gives their names in 10 : 2–4, as having been already appointed. Lebbæus, called also Thaddæus by Matthew and Mark, is the same as Jude the brother of James in Luke. [Tischendorf reads Λεββαῖος in Matthew; Westcott and Hort, Θαδδαῖος; the received text combines the two, but without sufficient authority.] The epithet ὁ ζηλωτής, *Zealot*, is the Greek translation of ὁ [Καναναῖος] derived from Heb. קַנָּא, Aram. קַנְאָן; see the Lexicons. [The R. V. renders "Cananæan," giving "Or, Zealot" in the margin.] Nathanael, who is mentioned with the Apostles in John 21 : 2, was probably the same as Bartholomew, who elsewhere also is coupled with Philip; see John 1 : 45 sq.

§ 41. The Sermon on the Mount follows here, in accordance with the order of Luke. The correctness of this order, so far as it respects Matthew, depends on the question: Whether the discourse as reported by the two Evangelists is one and the same, and was delivered on the same occasion? This question is answered at the present day by interpreters, with great unanimity, in the affirmative; and mainly for the following reasons:—

1. The choice of the Twelve by our Lord, as his ministers and witnesses, furnished an appropriate occasion for this public declaration respecting the spiritual nature of his kingdom, and the life and character required of those who would become his true followers. Luke expressly assigns this as the occasion; and although Matthew is silent here and elsewhere as to the selection of the Apostles, yet some passages of the discourse, as reported by him, seem to presuppose their previous appointment as teachers; see Matt. 5 : 13, 14; 7 : 6.

2. The beginning and the end of both discourses, and the general course of thought in both, exhibit an entire accordance one with the other.

3. The historical circumstances which follow both discourses are the same, namely, the entrance into Capernaum and the healing of the centurion's servant.

The main objection which has been felt and urged against the identity of the two discourses, is the fact that Matthew's report contains much that is not found in Luke; while, on the other hand, Luke adds a few things not found in Matthew, as vv. 24–26, 38–40, 45; and, further, his expressions are often modified and different, as in vv. 20, 29, 35, 36, 43, 44, 46. But this objection vanishes, if we look at the different objects which the two Evangelists had in view. Matthew was writing chiefly for Hebrew Christians; and it was therefore important for him to bring out, in full, the manner in which our Lord enforced the spiritual nature of his dispensation and doctrine, in opposition to the mere letter of the Jewish law and the teaching and practice of the Scribes and Pharisees. This he does particularly, and with many examples, in Matt. 5 : 18–38; 6 : 1–34. Luke, on the contrary, was writing mainly for Gentile Christians; and hence he omits the long passages of Matthew above referred to, and dwells only upon those topics which are of practical importance to all. In other respects the discourses, as given by the two writers, do not differ more than is elsewhere often the case in different reports of the same discourse. Compare Matt. 24 : 1–42 with Mark 13 : 1–37 and Luke 21 : 5–36; also Matt. 28 : 5–8 with Mark 16 : 6–8 and Luke 24 : 5–8. See, also, the Note on § 15.

Augustine, in order to avoid the like difficulty, supposed that our Lord first held the longer discourse in Matthew before his disciples on the top of the mountain; and afterwards descended and delivered the same in the briefer form of Luke to the multitudes below; *De consensu Evangelistarum*, II. 45. But this is unnecessary; and the order of circumstances would seem rather to have been the following: Our Lord retires to the mountain and chooses the Twelve; and with them descends to the multitudes on the level place or plain, where he heals many. (§ 40.) As they press upon him, he again ascends to a more elevated spot, where he can overlook the crowds and be heard by them; and here, seating himself with the Twelve around him, he addresses himself to his disciples in particular and to the multitudes in general. See Matt. 5 : 1, 2; Luke 6 : 20; also Matt. 7 : 28; Luke 7 : 1.

The mountain where these events took place was doubtless some part of the high ground on the west of the Lake of Tiberias, not far from Capernaum. The Romish church has the tradition that the singular hill called Tell Hattîn, or Kŭrûn Hattîn, was the spot; and that hill is hence known to travellers as the Mount of Beatitudes. But this eminence is at least seven or eight miles distant from any probable site of Capernaum; which seems inconsistent with Matt. 8 : 5; Luke 7 : 1. And further, this tradition is current only among foreign Latin monks, and cannot be traced back, even among them, beyond the twelfth century; while the Greek church, which has been native upon the soil from the earliest centuries, knows nothing of it; and has indeed no tradition whatever connected with the Sermon on the Mount. See *Bibl. Researches in Palestine*, III. p. 240.

[The references to locality and other minute circumstances forbid the view that these discourses are merely summaries of our Lord's teachings during the early part of the Galilæan ministry. Recent travellers favor the traditional

site of the Mount of Beatitudes. The "level place" is supposed to be a small plateau on the side of the mountain. There is no reason for insisting that the place was very near Capernaum, and the Horns of Hattin would be a convenient locality for the assembling of multitudes from various regions; compare the detailed statements of Mark and Luke, especially the former. See Stanley, *Sinai and Palestine*, pp. 360, 361.]

§ 42. In Matthew the centurion seems to come in person to Jesus; in Luke he sends the elders of the Jews. This diversity is satisfactorily explained by the old law maxim: *Qui facit per alium, facit per se.* Matthew narrates briefly; Luke gives the circumstances more fully. In like manner, in John 4 : 1, Jesus is said to baptize, when he did it by his disciples. In John 19 : 1, and elsewhere, Pilate is said to have scourged Jesus; certainly not with his own hands. In Mark 10 : 35, James and John come to Jesus with a certain request; in Matt. 20 : 20, it is their mother who prefers the request. In 2 Sam. 24 : 1, God moves David to number Israel; in 1 Chr. 21 : 1, it is Satan who provokes him.

§ 44. Matthew places this narrative after the sending out of the Twelve, Matt. 11 : 1, 2. This appears to be too late; for during their absence John was beheaded; see Mark 6 : 30; Matt. 14 : 13. The order of Luke is therefore retained. Our Lord was probably at or near Capernaum; comp. § 45.

§ 48. The order of Mark is here resumed, who places these transactions next after the appointment of the Twelve, omitting the Sermon on the Mount and other intervening matters. The narrative of Luke is obviously parallel, although given by him in a different place. See Introd. Note to Part VI., p. 226. [The position of the events recorded in Luke 11 : 14–13, 9, is very difficult to determine. The entire passage forms a part of that great division of Luke's Gospel which is otherwise peculiar to that Evangelist (chaps. 9 : 51–18 : 14). Most harmonists give chap. 11 : 14–36 the position here assigned; but a number of them place chaps. 11 : 37–13 : 9, after the departure from Galilee; comp. § 81. It is difficult to account for the remarkable correspondence between the accounts of Matthew and Luke in §§ 48, 49, unless they refer to the same miracle and discourses. But it seems equally difficult to disconnect § 51 from what precedes in Luke.]

§ 49. The specification in Matt. 12 : 40, that Jesus should be "three days and three nights" in the sepulchre, seems at first view not to harmonize with the account of his burial and resurrection. From these latter it appears that he was laid in the tomb before sunset on the sixth day of the week or Friday, and rose again quite early on the first day of the week, or Sunday, having lain in the grave not far from thirty-six hours. See §§ 159, 160, and Notes. This accords with the usual formula which our Lord employed in speaking of his resurrection, namely, that "he should rise on the *third day*;" Matt. 16 : 21; 20 : 19; Luke 9 : 22; 18 : 33, etc. Equivalent to this is also the expression, "after *three days* I will rise again," Matt. 27 : 63; Mark 8 : 31; John 2 : 19, etc. [In Mark 9 : 31; 10 : 34, which are strictly parallel with those cited from Matthew and Luke, the correct reading is "after three days."] This latter idiom is found also in John 20 : 26, where *eight days* is put for a week

[Compare, also, Mark 9 : 2, "after six days," with Luke 9 : 28, "about eight days."]

In the present instance, Matt. 12 : 40, the apparent difficulty arises from the form of the expression "three days and three nights," which our Lord uses here, and here alone, because he is quoting from Jonah 2 : 1 [1 : 17]. The phrase in itself is doubtless equivalent to the Greek *νυχθήμερον*, a day and night of twenty-four hours. But the Hebrew form שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לֵילוֹת, *three days and three nights*, was likewise used generally and indefinitely for *three days* simply; as is obvious from 1 Sam. 30 : 12 (compared with v. 13), and from the circumstances there narrated. Such, also, is manifestly the case here.

§ 51. The order here connects back with Luke 11 : 36, in § 49. Jesus receives the invitation of the Pharisee ἐν δὲ τῷ λαλῆσαι, while He was speaking. See Introd. Note to Part VI. p. 226. [There can be no doubt that §§ 51–53 belong together, and the phrase above cited seems to connect them with Luke 11 : 36. It is not correct to explain "while he was engaged in teaching," *i. e*, in general. After renewed investigation we accept the order of Dr. Robinson. Vv. 45–52 resemble parts of the discourse pronounced against the Pharisees in the temple a few days before our Lord's death. Hence some identify them; but Luke definitely fixes the place here, and all three Synoptists indicate that the Scribes and Pharisees were denounced at the time indicated by Matthew.]

§ 52. Luke chap. 12, is directly connected with the preceding by the phrase ἐν οἷς, *meanwhile.*

§ 53. The order is here fixed by v. 1.

§ 54. The order here depends on Matt. 13 : 1; the intervening events in §§ 51-53 being supplied by Luke. The place may be Capernaum; but this is not certain.

§ 56. Mark here fixes the order of time, "the same day at evening." The incident of the Scribe and of another disciple, which Matthew gives definitely here, is related by Luke in a wholly different connection without any note of time. It is transferred hither, because it is of such a nature that it cannot well be supposed to have been so exactly repeated at two different times. The conversation takes place as our Lord was on his way from the house (Matt. 13 : 36) to the boat.

§ 57. [A reference to the text and critical notes will show the great variations in the name of the inhabitants of the region visited. The Authorized Version is undoubtedly incorrect in all three Gospels. It seems probable that the people bore all three names: Gadarenes, Gerasenes, and Gergesenes. The last seems to be the correct reading in Luke (R. V., "Gerasenes," however). Gadara was the capital city of Peræa, and would give the name to the inhabitants of the entire district; "Gergesenes" may be derived from the old term "Girgashites," while Gerasa was the name of a city, quite remote from the lake. The opinion is, however, now prevalent that there was a city near the lake, named Gergesa or Gerasa. All the terms are appropriate, and the apparent discrepancy is only a mark of independence and truthfulness.]

Mark and Luke speak of only one demoniac; Matthew of two. Here the maxim of Le Clerc holds true: *Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat.* Something peculiar in the circumstances or character of one of the persons rendered him more prominent, and led the two former Evangelists to speak of him particularly. But their language does not *exclude* another. See *Bibliotheca Sacra*, 1845, p. 169.

§§ 58, 59. The *call* of Levi or Matthew is placed by the three Evangelists immediately after the healing of the paralytic in Capernaum; see §§ 34, 35. Very naturally, too, they all three connect with his call an account of the *feast* which he afterwards made for Jesus; in order to bring together and present at once all that was personal to Matthew. But from Matt. 9 : 18 it appears that, while our Lord was reclining and discoursing at that feast, Jairus comes to beseech him to visit his daughter lying at the point of death; and Jesus goes with him. Now this transaction, according to Mark and Luke, did not happen until just after the return from the eastern shore of the lake. Hence the narrative of the feast is also to be transferred to this place; and that, too, the more certainly, because the Twelve appear to have also been present at it; see Matt. 9 : 10; Mark 2 : 15. [The feast and call of Matthew are placed together by all three Synoptists; and yet, if we can make any deduction whatever in regard to the order of events in the Gospels, we must separate them. This is suggestive in reference to other questions of harmony. The only considerable deviation from the chronological order in Mark is contained in § 58, chap. 2 : 15–22.]

§ 62. In Matt. 10 : 10 the Twelve are instructed not to provide a staff (ῥάβδον); in Mark 6 : 8 they are told not to take anything *save a staff only*. Here Matthew refers to *providing* (κτᾶσθαι) *beforehand* for the journey; Mark, to what they may actually take along with them. [In Luke the singular, "staff," is the correct reading; this was altered to "staves" to avoid the apparent conflict with Mark's account. Mark is more exact; Luke's statement is to be interpreted by that of Matthew.]

§§ 63, 64. While the Twelve are absent preaching in the name of Christ, Herod causes John the Baptist to be beheaded in the castle of Machaerus at the southern extremity of Peraea, near the Dead Sea; Jos., *Ant.*, xviii. 5, § 2. In consequence of the preaching of the Apostles, Herod hears the fame of Jesus; is conscience-smitten; and declares him to be John, risen from the dead. The disciples of John come and tell Jesus; and the Twelve also return with the same intelligence; upon which Jesus retires to the northeastern coast of the lake, not far from the northern Bethsaida or Julias; see *Bibl. Res. in Palest.*, III. p. 308. All these events seem to have taken place near together.

Matthew and Mark narrate the death of the Baptist in explanation of Herod's declaration. The account of his imprisonment is transferred to § 24.

According to John 6 : 4, the Passover was at hand, namely, the third during our Lord's ministry. John, therefore, had lain in prison not far from a year and six months; and was beheaded about three years after entering upon his ministry. See Note on § 25.

§§ 65, 66. From the region of the northern Bethsaida or Julias, the disci-

ples embark for Bethsaida of Galilee, Mark 6 : 45 ; or for Capernaum, according to John 6 : 17. [It is evident from Luke 9 : 9 that the miracle had taken place near Bethsaida Julias (northern Bethsaida). It is doubtful whether there was a western Bethsaida, although Dr. Robinson strongly advocates that view. The passage in Mark 6 : 45 can be explained as meaning that the disciples were to go by boat northward and then to cross the lake. This agrees better with the fact that "the wind was contrary." The only specific mention of Bethsaida of Galilee is in John (12 : 21), and this may be explained by the fact that the city was partly in Galilee, being on both sides of Jordan where it enters the lake; compare Andrews, pp. 211–217.] They land on the plain of Gennesaret, Matt. 14 : 34 ; Mark 6 : 53. The next day the multitudes follow in boats to Capernaum seeking for Jesus, and find him there ; John 6 : 24, 25, 59. It follows as a necessary conclusion that Capernaum was on or near the plain of Gennesaret ; most probably at its north-eastern extremity. For the topography of this region, see *Bibl. Res. in Palest.*, III. p. 288 sq. ; comp. p. 282 sq.

In John 7 : 1 a reason is assigned why Jesus did not go up at this time to the Passover mentioned in John 6 : 4. This was the third Passover during his ministry.

PART V.

FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.

§§ 67–82.

§ 67 sq. The order of events, as far as to § 79 inclusive, is in accordance with both Matthew and Mark ; with whom Luke also coincides, so far as he touches upon the same transactions.

§ 68. Jesus retires from Galilee, first to the region of Tyre and Sidon, then to the Decapolis, and afterwards to the district of Cæsarea Philippi. All these were districts not under the jurisdiction of Herod ; whose domain included Galilee and Peræa. Not improbably Jesus may have withdrawn from Galilee at this particular time because the attention of Herod had been thus turned to him after the death of John the Baptist ; and perhaps, too, on account of Herod's temporary presence in that province, by which his own personal danger would naturally be increased. See the Note on §§ 63, 64. [The tide of popularity had turned after the discourse at Capernaum (§ 66), and the hostility of the Pharisees became pronounced.]

§ 69. The Decapolis was on the S. and S. E. of the Lake of Tiberias. It included Scythopolis (Bethshean), Gadara, Hippo, Pella, Gerasa ; the names of the other cities being less certain. Our Lord, in returning from Tyre and Sidon, probably passed through Galilee. [The correct text in Mark 7 : 31 indicates that he did not pass through Galilee, but made a circuit "through Sidon," passing northward, then eastward, reaching the eastern shore of the

lake after traversing the northern part of the Decapolis at the foot of the Lebanon range.] The feeding of the four thousand obviously took place in the Decapolis; since Jesus immediately afterwards passes over the lake to Magdala on its western shore. [The correct reading in Matt. 15:39 is "Magadan."]

§ 72. The healing of the blind man at the northern Bethsaida is related only by Mark. It took place on the way from the eastern shore of the lake toward Cæsarea Philippi.

[§ 73. This is the turning-point in the training of the Twelve, a crisis in our Lord's ministry. Notice that Matthew only tells of the saying: "Thou art Peter," etc. The emphasis seems to rest on what is common to the three narratives.]

§ 74. The μετὰ τρεῖς ἡμέρας of Mark 8: 31 is equivalent to τῇ τρίτῃ ἡμέρᾳ in Matt. 16 : 21; Luke 9 : 22. See the Note on § 49. [The former phrase is invariably used by Mark, according to the correct text.]

§ 75. On Matt. 17 : 12, see the Note on § 18.

§ 80. The sending out of the Seventy obviously took place at or near Capernaum; see vv. 13, 15. It comes therefore here in its order, before our Lord leaves Galilee to go up to the festival of Tabernacles. The words μετὰ ταῦτα, in v. 1, refer to the general series of events narrated in the preceding chapter; not to v. 51 sq. in particular. The incident of the Scribe, which there follows (v. 57 sq.) was in fact much earlier; see in § 56 and Note.

[The difficulties connected with harmonizing Luke's narrative are discussed very fully in the Introd. Note to Part VI. Most recent harmonists, even those who agree in the main with Dr. Robinson, differ from him in regard to the time when the Seventy were sent out. Those who do not accept a return to Galilee, after the Feast of Tabernacles, usually place Luke 9: 51–56 before the sending out of the Seventy (see note on § 81), and regard the visit to Jerusalem (John 9 : 10 sq.) as an incident in the great journey from Galilee to death, which is spoken of in such solemn terms by Luke (9 : 51). There is much to commend this view. The sending of the Seventy, on this theory, took place during the journey from Galilee, to which our Lord did not return until after his resurrection. The journey was not direct, but led through part of Samaria (comp. §§ 81, 82), probably through part of Peræa (comp. Matt. 19: 1, 2; Mark 10: 1, which may be placed, with equal propriety, in connection with the return of the Seventy), and certainly through part of Judæa (see next paragraph). The Seventy probably went in advance along this route, and returned after a short interval; whether before or after the Feast of Tabernacles is very uncertain. During part of this journey, our Lord left his followers, and made a brief visit to Jerusalem alone during the Feast of Tabernacles (§§ 83, etc.) This theory would compel us to place Luke 9: 51–56 before 10: 1–16, but does not of necessity involve any other change in Dr. Robinson's arrangement at this point. Andrews accepts a return to Galilee after the Feast of Tabernacles, placing John 7 : 2–10, 21 (all of which he refers to that visit to Jerusalem) before the final departure from Galilee (Luke 9 : 51) and the sending out of the Seventy. There are various other

arrangements, but the main question at this point is whether the Seventy were sent out before or after the Feast of Tabernacles. A more difficult question is that respecting the number of events which are to be connected with that Feast; see Notes on §§ 86, 87.]

According to Luke 10 : 1, the Seventy were to go to every city and place, whither our Lord himself would come. To what part of the country, then, were they sent? Not throughout Galilee; for Jesus apparently never returned to that province; and besides both himself and the Twelve had already preached in all the towns and villages. Not in Samaria; for he merely passes through that district without making any delay. Possibly into some parts of Judæa, whither our Lord himself afterwards came; but more probably along the great valley of the Jordan and throughout the populous region of Peræa, which our Lord traversed and where he taught, after the festival of Dedication, and as he for the last time went up to Jerusalem; see John 10 : 40; Matt. 19 : 1; Mark 10 : 1; Luke 13 : 22. — In accordance with this view the return of the Seventy took place in Jerusalem or Judæa, not long before the festival of Dedication (§ 89); immediately after which festival Jesus withdrew into Peræa to follow up their labors, John 10 : 40 sq. See Introd. Note to Part VI., p. 226. [See also the preceding paragraph.]

Our Lord's instructions to the Seventy have a striking resemblance to those given to the Twelve; see in § 62.

§ 81. Our Lord evades the hypocritical urgency of his relatives; and afterwards goes up to the festival more privately; that is, with less of public notoriety and without being followed as usual by crowds. The journey mentioned in Luke 9 : 51 was obviously his last journey from Galilee to Jerusalem; and v. 53 shows that he was passing on rapidly and without delay. In both those circumstances, Luke accords with John; and the two accounts are therefore properly arranged together. See more in Introd. Note to Part VI., p. 225. [John 7 : 9 favors the view that the final departure from Galilee had not yet taken place; hence Dr. Robinson's arrangement.]

§ 82. The healing of the ten lepers evidently connects itself with the same journey through Samaria, and is narrated by Luke out of its proper order. Compare the incident of the Scribe and another, Luke 9 : 57 sq., and see the Note on § 56. [The date of this incident is very doubtful. The position it occupies in the Gospel connects it with the final journey to Jerusalem immediately before the Passover or with some excursion from Ephraim after the raising of Lazarus. But the mention of "the midst of Samaria and Galilee." seems opposed to this view, and in favor of placing it here. Greswell, Stroud, Thomson, Tischendorf, and Andrews, accept the order of Luke, though differing among themselves as to the exact relation of that part of Luke to the narrative of John. If Luke's order is followed, it becomes necessary to refer v. 11 to a journey from Ephraim to Jerusalem, during which occurred all the events which follow in Luke's narrative up to the point where Matthew and Mark again become parallel. So Meyer and many others. See Introd. Note to Part VI., and the various theories of the order of events added there.]

PART VI.

THE FESTIVAL OF TABERNACLES, AND THE SUBSEQUENT TRANSACTIONS UNTIL OUR LORD'S ARRIVAL AT BETHANY SIX DAYS BEFORE THE FOURTH PASSOVER.

§§ 83–111.

Introductory Note.

In this interval of time, from the festival of Tabernacles to our Lord's last arrival at Bethany, we encounter one of the most difficult portions of the whole Gospel harmony.

According to John's narrative, Jesus, after leaving Galilee to go up to the festival of Tabernacles in October (John 7 : 10), did not return again to Galilee; but spent the time intervening before the festival of Dedication in December, probably in Jerusalem, or, when in danger from the Jews, in the neighboring villages of Judæa; John 8 : 59; Luke 10 : 38 sq. Had Jesus actually returned to Galilee during this interval, it can hardly be supposed that John, who had hitherto so carefully noted our Lord's return thither after each visit to Jerusalem, would have failed to give some hint of it in this case also, either after chap. 8 : 59, or after chap. 10 : 21. But neither John, nor the other Evangelists, afford any such hint. [See, however, Note on § 80.] — Immediately after the festival of Dedication, Jesus withdrew from the machinations of the Jews beyond Jordan; whence he was recalled to Bethany by the decease of Lazarus; John 10 : 40; 11 : 7. He then once more retired to Ephraim; and is found again at Bethany six days before the Passover; John 11 : 54; 12 : 1.

Matthew and Mark contain no allusion at all to the festival of Tabernacles; nor do we find any express mention of it in Luke. Yet Luke 9 : 51 is most naturally referred to our Lord's journey at that time; and it implies, also, that this was his final departure from Galilee; see Note on § 81. Luke and John are, therefore, here parallel. The circumstances of danger, which had induced Jesus during the summer to retire from Galilee in various directions (see Note on § 68), as well as the approach of the time when "he should be received up," are reasons of sufficient weight to account for his having transferred, at this time, the scene of his ministry and labors from Galilee and the north to Jerusalem and Judæa, including excursions to the country on and beyond the Jordan.

In regard to the transactions during the whole interval of time comprised in this Part, the Gospels of Matthew and Mark are silent; except where they relate that our Lord, after his departure from Galilee, approached Jerusalem for the last time through Peræa and by way of Jericho, where he was followed by multitudes; Matt. 19 : 1, 2; 20 : 29; Mark 10 : 1, 46. [Matt. 19 : 1, 2 and Mark 10 : 1 may, however, be referred to the journey mentioned in Luke 9 : 51.] With the transactions recorded by these two Evangelists during this last approach, Luke also has some things parallel; Luke 18 : 15–43.

The arrival at Bethany is common to the three; and in this they all accord with John; Matt. 21 : 1; Mark 11 : 1; Luke 19 : 29; John 12 : 1, 12 sq.

There exists consequently no difficulty in harmonizing Matthew and Mark and so much of Luke as is parallel to them (18 : 15 sq.) with John. But in Luke, from chap. 9 : 51, where Jesus leaves Galilee, to chap. 18 : 14, where the record again becomes parallel with Matthew and Mark, there is a large body of matter peculiar for the most part to Luke, and relating *prima facie* to the time subsequent to our Lord's departure from Galilee. How is this portion of Luke's Gospel to be arranged and distributed, in order to harmonize with the narrative of John?

Harmonists have hitherto generally *assumed* a return of our Lord to Galilee after the festival of Tabernacles; and this avowedly in order to provide a place for this portion of Luke's Gospel. But the manner in which it has been arranged, after all, is exceedingly various. Some, as Le Clerc, insert nearly the whole during this supposed journey; *Harm. Evangel.*, p. 264 sq. Others, as Lightfoot, assign to this journey only what precedes Luke 13 : 23, and refer the remainder to our Lord's sojourn beyond Jordan, John 10 : 40; see *Chron. Temp. N. T.*, *Opp.*, II. p. 37, 39. In like manner Schleiermacher, Neander, Olshausen, and others, assume a return to Galilee before the festival of Dedication, but differ greatly in their distribution of this part of Luke.

If now we examine more closely the portion of Luke in question (9 : 51–18 : 14), we perceive that, although an order of time is discoverable in certain parts, yet as a whole it is wanting in exact chronological arrangement. It would seem almost as if, in this portion peculiar to Luke, that Evangelist, after recording many of the earlier transactions of Jesus in Galilee, in accordance with Matthew and Mark, had here, upon our Lord's final departure from that province, brought together this new and various matter of his own, relating partly to our Lord's previous ministry in Galilee, partly to this journey, and still more to his subsequent proceedings, until the narrative (in chap. 18 : 15) again becomes parallel to the accounts of Matthew and Mark. Such, for example, is the incident of the Scribe and of another in Luke 9 : 52 sq. — an occurrence of such a nature that we cannot well suppose it to have happened twice, and which Matthew narrates at Capernaum, on the occasion of our Lord's first excursion across the lake; see § 56. The sending forth also of the Seventy evidently took place at or near Capernaum, chap. 10 : 1 sq. see § 80 and Note. The transactions narrated in chap. 10 : 17–11 : 13, have marks of chronological connection; and the scene of them is obviously Jerusalem or its vicinity; see §§ 86–89 and Notes. The healing of a demoniac and the consequent blasphemy of the Scribes and Pharisees in Luke 11 : 14, 15, 17 sq. is parallel with the same events in Matthew and Mark, which these two Evangelists describe as having occurred in Galilee; see § 48 and Note. With this passage, again, Luke 11 : 37–54 is immediately connected by the words ἐν δὲ τῷ λαλῆσαι, see § 51 and Note. The transition to the next chapter (chap. 12) is made by the phrase ἐν οἷς, marking proximity of time; § 52 and Note. And, further, the words παρῆσαν δέ τινες, Luke 13 : 1, show that the conversation there given (vv. 1–9) immediately followed. The remainder

of this portion of Luke, chap. 13 : 10–18 : 14 (with the exception of chap. 17 : 11–19, which obviously connects itself with the journey in chap. 9 : 51), contains absolutely no definite notation of time or place, nor anything, indeed, to show that the events happened in the order recorded, or that they did not take place at different times and in different parts of the country. The only passage to which this remark does not perhaps fully apply, is chap. 13 : 22–35. [On this passage, see below.]

For these reasons, like Newcome, I have distributed Luke 9 : 51–10 : 16, and 11 : 14–13 : 9 (as also 17 : 11–19) in Parts IV. and V., as already specified, among the transactions of our Lord's ministry in Galilee, between his second Passover and his journey to the festival of Tabernacles. The remainder of this whole portion of Luke, namely, chaps. 10 : 17–11 : 13, and 13 : 10–17 : 10, as also 17 : 20–18 : 14, remains to be disposed of in the present Part.

With many leading modern commentators, I prefer here to follow the narrative of John, and infer that our Lord did not again return to Galilee after the festival of Tabernacles. On this principle, therefore, the present Harmony is constructed. Hence, Luke 10 : 17–11 : 13, is inserted between the festival of Tabernacles and that of Dedication; see the particulars in the Notes on §§ 86–89. [With this arrangement, except as regards the mission of the Seventy, there is general agreement among recent commentators and harmonists, although there is diversity as to how many of the events narrated by John are to be placed at the earlier festival.]

More difficult is it to assign the proper place for Luke 13 : 10–17 : 10; the transactions recorded in which all cluster around or follow chap. 13 : 22, where Jesus is represented as traveling leisurely through the cities and villages towards Jerusalem. Now this journey cannot have been the same with that in Luke 9 : 51 and John 7 : 10; because there Jesus went up privately, while here he is accompanied by multitudes, Luke 14 : 25. Nor can it have been a later journey *from Galilee*; for that in Luke 9 : 51 was the final one. Nor indeed were the Jews accustomed to go up from the country to Jerusalem at the festival of Dedication; see Note on § 91. Lightfoot, *Hor. Heb.*, *in Joh. 10 : 22*. Besides, Luke 13 : 22 stands in connection with the warning received by our Lord against Herod, vv. 31–33; which, under the attendant circumstances, cannot well be regarded as having been given in Galilee; much less in Jerusalem, as Lightfoot supposes; *Chron. Temp. N. T.*, *Opp.*, II. p. 39. But Herod was lord also of Peræa; and in that province he had imprisoned and put to death John the Baptist; Joseph., *Ant.*, xviii. 5, § 2. It would therefore be natural, that our Lord, who had been less known in that region, and who now appeared there, followed by multitudes, should receive warning of the danger he was thus incurring. Hence, I have ventured to assign this part of Luke (13 : 10–17 : 10) to that period of our Lord's life and ministry which was passed in Peræa after the festival of Dedication.

Our Lord first withdrew soon after that festival from the plots of the Jews into Peræa, the province beyond Jordan: ["He went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and . . . believed."] John 10 : 40–42. How long

Jesus remained in that region before he was recalled by the death of Lazarus, can be only matter of conjecture. In that interval Lightfoot places all this part of Luke after chap. 13 : 22; see *Opp.*, II. p. 39. In this I am unable to accord with that profound scholar; because the language of John does not necessarily imply that our Lord at this time made any journey or circuit in Peræa itself. At least it could not then and there be said of him in any sense, that [" he went on his way through cities and villages, teaching and journeying on unto Jerusalem,"] Luke 13 : 22; for he had just departed from Jerusalem, and was recalled to Bethany by a special message from the sisters of Lazarus, John 11 : 3, 7. All this would seem to imply rather, that Jesus remained during this excursion, at least mainly, in the district " where John had baptized"; so that Martha and Mary knew at once where to send for him. It follows also as a natural inference, that this first sojourn beyond Jordan could not well have been a long one, nor probably have occupied more than a few weeks out of the four months intervening between the festival of Dedication and the Passover.

After the raising of Lazarus, Jesus again retired from the machinations of the Jews to [" the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples;"] John 11 : 54. The Evangelist John records nothing more of his movements, until he again appears in Bethany six days before the Passover; John 12 : 1. But the expression used by John as to his sojourn at Ephraim (*κἀκεῖ διέτριβεν μετὰ τῶν μαθητῶν*, *there he passed the time*), does not preclude the idea of excursions from that place, nor of a circuitous route on his return to Bethany and Jerusalem at the Passover. Now Matthew, Mark, and Luke affirm expressly, that on this return Jesus went up to Bethany from Jericho; and the two former narrate, as expressly, that in thus reaching Jericho he had come [" into the borders of Judæa and beyond Jordan,"] where great multitudes followed him, and he healed them and taught them, as he was wont; Matt. 19 : 1, 2; Mark 10 : 1. With all this the language of Luke 13 : 22 accords perfectly; as does also the mention of the multitudes in Luke 14 : 25. With this too accords Luke 13 : 31–35, including the warning against Herod and our Lord's reply; as also the touching lamentation over Jerusalem, where Jesus was so soon to perish. With this accords, further, the fact, that the narrative of Luke subsequent to the portion in question, namely, Luke 18 : 15 sq., is parallel with that of Matthew and Mark during this same journey; see §§ 105–109.

After a long consideration, therefore, I do not hesitate to refer Luke 13 : 22, with the transactions and discourses of which it forms the nucleus, mainly to a journey of our Lord through the populous region of Peræa, on his return to Bethany after sojourning in Ephraim. There *may* also have been excursions from that city to the neighboring villages of Judæa, or even to the Jordan valley. This city Ephraim I hold to be probably identical with Ephron and Ophrah of the Old Testament; and therefore apparently represented by the modern Taiyibeh, situated nearly twenty Roman miles N. N. E. of Jerusalem, and five or six Roman miles N. E. of Bethel, on the borders of the desert which stretches along on the west of the Dead Sea and the valley of

Jordan; see the Note on § 93. It occupies a lofty site; and from it one overlooks the adjacent desert, the Jordan with its great valley, and the mountains of Peræa beyond, with the Saracenic castle er-Rŭbŭd, near 'Ajlûn, in the northern part of Peræa, bearing about N. E. Even at the present day the hardy and industrious mountaineers of this place have much intercourse with the valley, and till the rich fields and reap the harvests of Jericho; see *Bibl. Res. in Palest.*, II. p. 121, p. 276. It was therefore quite natural and easy for our Lord, from this point, to cross the valley and the Jordan and then turn his course towards Jericho and Jerusalem, while at the same time he exercised his ministry among the cities and villages along the valley and in the eastern region. Thither, indeed, he not improbably had sent before him the Seventy disciples (see Note on § 80); and some parts of the same district he himself had already visited.

I have therefore inserted the whole of Luke 13 : 10–17 : 10, perhaps for the first time, after the mention of our Lord's sojourn at Ephraim; as belonging naturally to that period and to this return-journey through Peræa. And then it only remained to let Luke 17 : 20–18 : 14 follow directly afterwards; because there is no mark nor authority for placing it anywhere else; and because, too, it immediately precedes, and thus connects with, that portion of Luke which is subsequently parallel to Matthew and Mark. Not that I would by any means assert that all the events and the discourses of our Lord here given are recorded by Luke in their exact chronological order; for this portion of his Gospel presents very much the appearance of a collection of discourses and transactions in themselves disconnected. Yet, as there are no marks nor evidence, internal or external, by which to arrange them differently, it seems hardly advisable, on mere conjecture, to abandon the order in which they have been left to us by Luke himself.

If it be objected, that this arrangement crowds too many incidents and discourses into this journey through Peræa, the reply is not difficult. Matthew and Mark confine their previous narratives chiefly to Galilee; and give comparatively little of what took place later in Peræa. Luke, besides recounting the like events in Galilee, has a large amount of matter peculiar to himself, without any definite notation of time and place; and it is therefore not unnatural to suppose, that an important portion of it may relate to this last journey. Again, there is room for allowing to this journey in Peræa an interval of time amply sufficient for all these transactions, and indeed for many more. If we assume, that our Lord's first sojourn beyond Jordan, his return to Bethany, and the subsequent departure to Ephraim, occupied even two months (which is a large allowance) there still remained nearly two months before the Passover, in which to make excursions from Ephraim, and also traverse leisurely the distance through Peræa to Bethany, requiring in itself, at the utmost not more than five days of travel. If now we compare the transactions thus spread out over these two months (or not improbably over a longer interval), with those recorded during the following six days next before the Passover (see Part VII.), we shall hardly be very strongly impressed with the idea that too much in proportion is thus allotted to this journey.

[The main points of difference between the view above given and that of many, perhaps most, recent harmonists are as follows: —

1. The sending out of the Seventy is placed *after* the final departure from Galilee; see Note on § 80.

2. The healing of the ten lepers is regarded as standing in its proper chronological position in Luke's narrative; see Note on § 82.

3. The healing of the blind man and the subsequent discourse (John 9: 1–10: 21) are connected with the Feast of Tabernacles, not placed immediately before the Feast of Dedication; see Note on § 90.

4. The passage in Luke (11: 14–13: 9) which Dr. Robinson assigns to Part IV., is retained in the position given by Luke; see Note on § 48. But the most judicious are in doubt as to this point. Some assign parts of Matthew's parallel account to the later period. The place, on this theory, is supposed to have been near Jerusalem (Bethany) or in Peræa.

5. Luke 13: 10–17: 10 forms a continuous narrative (so Meyer), and the discourses were uttered in Peræa. But Dr. Robinson connects this portion of Luke immediately with 17: 20 (17: 11–19 being placed earlier), and regards the whole as occurring *after the raising of Lazarus* and the retirement to Ephraim. His position is ably defended above, and seems to be still tenable, notwithstanding the fact that most harmonists differ from him. The view now generally held is that Luke 13: 10–17: 10 must be placed *before* the raising of Lazarus, and that from 17: 20 (or 17: 11) onward belongs to a journey from Ephraim to Jericho and Bethany. See Andrews, *Life of our Lord*, pp. 345–362. This separation of the narratives of Luke into two distinct parts is usually defended in this way: First, in Luke 13: 22 a journey is spoken of, which is identified by Andrews with that to the Feast of Dedication (John 10: 22), but usually placed in connection with the retirement beyond Jordan (John 10: 40) before the raising of Lazarus. The only advantage here is, in joining the events in Luke which seem to have occured in Peræa with John's notice of a retirement to that region. Second: Luke 17: 11 speaks of a journey which is regarded as distinct from the previous one; hence what follows is placed in connection with the last journey to Jerusalem, since John speaks of the retirement to Ephraim shortly before the last Passover (John 11: 54, 55). Dr. Robinson, however, places Luke 17: 11–19 at an earlier point in the history (see § 82), and thus obviates the necessity for this separation.

Archbishop Thomson (Smith's *Bible Dictionary*, and *Speaker's Commentary*, N. T., Vol. I.), places Luke 10: 17–19: 28 before the Feast of Dedication, thus making John's narrative uninterrupted from chap. 10: 22 up to the arrival at Bethany. This seems to conflict with the accounts given by the Synoptists of the journey to Jericho and Jerusalem (§§ 107–110).

The main question, though connected with many incidental variations, is respecting the position of the raising of Lazarus. It seems to form a fitting climax to our Lord's miracles; hence the tendency to place it as late as possible in the history. Plumptre (in Ellicott's *Commentary*) assigns it a position after Matt. 20: 16; Mark 10: 31; Luke 18: 30 (§ 106). But it must in any

case have preceded the healing of the blind men at Jericho (§ 109); hence cannot have been the last miracle. Dr. Robinson's view accepts only one other miracle after the raising of Lazarus, namely, the healing of the infirm woman on the Sabbath (§ 94, Luke 13 : 10–17). The reply of our Lord to the menace of Herod (Luke 13 : 31–33) conveys the impression of a speedy approach of death, or at least of a speedy cessation of public activity (see *International Rev. Commentary, in loco*). This gives an additional reason for placing the entire passage from Luke 13 : 10 onward at the later period.

The various Lives of Christ and recent Commentaries give full discussions of the entire question. We have presented, as briefly as possible, the leading points of the various theories. Dr. Robinson's arrangement and his defense of it are left unaltered.]

§ 83. Jesus had now been absent from Jerusalem a year and six months, since his second Passover.

[§ 84. This entire section, including John 7 : 53, can scarcely be regarded as genuine in view of the weight of evidence, external and internal, against it. For the authorities omitting it, and also for the many various readings in those containing it, see critical Notes. It is, however, likely to be a true story, though *not* written by John. Compare the Revised Version, which virtually rejects it from the text, but gives it a place in the margin.

The omission of the passage would connect John 8 : 12 more closely with 7 : 53. As 7 : 37 speaks of the "last day, the great *day* of the feast" (a Sabbath), we may then assign 8 : 12–59 to the same day.]

§§ 86, 87. Our Lord had left the temple, and apparently the city; John 8 : 59. The healing of the blind man occurred later; see the Note on § 90. [As John 7 : 37 refers to a Sabbath and the blind man was healed on the Sabbath (John 9 : 14), there must have been an interval of a week at least, during which some of the events recorded by Luke (§§ 86–88) may have occurred. But most harmonists join John 9 : 1–10 : 21 with John 8 : 59, without accepting any recorded events as intervening. The question is not an important one; but some light is shed upon it by the results of textual criticism.] While thus absent from the city, and yet in its vicinity, Jesus visits Bethany and is received by Martha and Mary. That visit is placed by Luke in immediate connection with the incident of the lawyer and the parable of the Good Samaritan; which therefore are inserted here. The scene of that parable also implies that it was spoken in the vicinity of Jerusalem and Bethany. [Andrews places the incident in the house of Martha and Mary, during the journey to Jerusalem at the Feast of Dedication. In other respects the harmonists agree quite closely.]

§ 88. Jesus repeats on this occasion the same model-form of prayer taught in the Sermon on the Mount, § 41. Luke's order is here retained; as there is no evidence by which to assign any other. [The briefer form of the correct text is an additional argument for the repetition.]

§ 89. Luke relates the return of the Seventy in immediate connection with their appointment (Luke 10 : 1–16), evidently by anticipation. Their appointment appears to have been one of our Lord's last acts in Galilee; and

they went forth, probably into Peræa and elsewhere, while he proceeded to Jerusalem; see the Note on § 80. Their return to him, at or near Jerusalem, is therefore here placed as late as may be, before the festival of Dedication. [It seems better to place this return at an earlier period; see additional Note on § 80, and comp. Andrews (*Life of our Lord*, pp. 339–345) on the purpose of sending out the Seventy.]

§ 90. With the healing of the blind man the discourse in John 10 : 1 sq. stands in immediate connection; see chap. 9 : 40. And in the words of our Lord (John 10 : 26 sq.) spoken at the festival of Dedication, there is a direct allusion to the figurative representation of the shepherd and his sheep in the same discourse. This implies that the same audience was then present, at least in part; and consequently, that the discourse in question had been delivered not long before. For these reasons the healing of the blind man would seem also to have taken place near the beginning of the festival of Dedication, or at least not long before. [The allusion to the discourse in John 10 : 1–18 is not decisive against its having been spoken shortly after the Feast of Tabernacles, the interval being, at most, two months. But the manuscripts B L and 33 read τότε (so some versions) in John 10 : 22 (R. V. marg.: "At that time"). In any case this shows the very early view of the connection. If the reading is accepted, then we must join John 9 : 1–10 : 21 with the Feast of the Dedication. This variation, apparently unnoticed by Dr. Robinson, confirms his view.]

§ 91. The festival of Dedication, τὰ ἐγκαίνια, was instituted by Judas Maccabæus to commemorate the purification of the temple and the *renewal* of the temple-worship, after the three years' profanation by Antiochus Epiphanes. It was held during eight days, commencing on the 25th day of the month Kislev, which began with the new moon of December. See 1 Macc. 4 : 52–59; 2 Macc. 10 : 5–8. Josephus calls it φῶτα, *i. e.*, festival of lights or lanterns, and speaks of it as a season of rejoicing; *Ant.*, xii. 7, §§ 6, 7. It was celebrated by the Jews, not at Jerusalem alone, like the great festivals of the law, but at home, throughout the whole country, by the festive illumination of their dwellings; see Lightfoot, *Hor. Heb.*, *in Joh. 10 : 22.*—According to John's narrative, Jesus was now at Jerusalem, not because the Jews were accustomed to go up thither at this festival, but because he had remained in the vicinity since the festival of Tabernacles; see the Introd. Note to Part VI., p. 227.

The place ["where John was at the first baptizing"] (10 : 40) was "Bethany beyond Jordan." [There are several variations in the ancient authorities; see critical Note on John 1 : 28. The R. V. marg. gives the Hebrew form of two: *Bethabarah* and *Betharabah*, the latter being found in the Codex Sinaiticus as a correction by a later hand (seventh century). The statement of Origen shows that the variations are older than our oldest manuscripts.] Nothing more is known as to its situation. On our Lord's sojourn here, and also the probable length of it, see the Introd. Note to Part VI., pp 227, 229.

§ 93. As the Sanhedrin had now determined, in accordance with the coun-

sel of Caiaphas, that Jesus should be put to death, he therefore withdraws from Jerusalem to a city called Ephraim "near to the wilderness"; John 11 : 54. This place has never hitherto been identified with any modern site. The following comparisons and combinations may perhaps throw some light upon it.

This city Ephraim (Ἐφραΐμ, Ἐφρέμ) is doubtless the same with the Ephraim or Ephron of 2 Chr. 13 : 19, Heb. עֶפְרַיִן in Keri, עֶפְרוֹן in Chethib, Sept. Ἐφρών, which place Abijah king of Judah, after his great battle with Jeroboam, took from the latter along with Bethel and Jeshanah. It was therefore a strong place, and lay not far remote from Bethel. So too Josephus relates, that Vespasian marched from Cæsarea to the hill-country, subdued the toparchies of Gophna and Acraba with the small cities (πολίχνια) Bethel and *Ephraim* (Ἐφραΐμ), and then proceeded to Jerusalem; Jos., *B. J.*, iv. 9, § 9. The same is also doubtless the *Ephron* (Ἐφρών) of Eusebius and Jerome; which the former places at *eight* and the latter (correcting Eusebius) at nearly *twenty* Roman miles, north of Jerusalem; see *Onomast.*, art. "Ephron."

Bethel, according to Eusebius and Jerome, was twelve Roman miles from Jerusalem towards the north; and its remains exist there at the present day; *Onomast.*, art. "Bethel"; *Bibl. Res. in Palest.*, II., p. 127. Ephraim or Ephron, then, being *in the twentieth* mile from Jerusalem, was seven miles beyond Bethel. But Ephraim, according to John 11 : 54, was "near to the wilderness" or desert; and the only desert in that region is on the east of Bethel, namely, the desert of Judæa lying on the west of the Dead Sea and the valley of the Jordan, and extending northwards at least as far as to the parallel of Shiloh, if not farther. Ephraim was also a place of strength, like Bethel. All these combinations point definitely and distinctly to the lofty site of the modern et-Taiyibeh, situated two hours northeast of Bethel and six hours and twenty minutes north-northeast of Jerusalem (reckoning three Roman miles to the hour), adjacent to and overlooking the broad tract of desert country lying between it and the valley of the Jordan, — a position so remarkable and commanding, that we cannot suppose it to have been left unoccupied in ancient times; see *Bibl. Res. in Palest.*, II. pp. 121–124. This, then, was the Ephraim or Ephron of both the Old and New Testaments.

There is another similar name in the Old Testament, namely, *Ophrah* in Benjamin, Heb. עָפְרָה, Sept. Ἐφραθά, Josh. 18 : 23; 1 Sam. 13 : 17. This was apparently the *Aphra* (Ἀφρά) of Eusebius and Jerome, situated *five* Roman miles east of Bethel; *Onomast.*, art. "Aphra." The question suggests itself, whether, perhaps, Ophrah and Ephron (עָפְרָה, עֶפְרוֹן) were anything more than different forms of the same name belonging to one and the same place? This would seem not improbable; since both forms have the same general signification, *fawn*, *fawn-like*, from the noun עֹפֶר, *a fawn;* the one being simply the feminine form of the noun, and the other taking the very common termination וֹן. Precisely the same difference is found in the proper name *Salmon*, e. g. שַׂלְמָה and שַׂלְמוֹן, Ruth 4 : 20, 21. Further, the great laxness and variety of manner with which Hebrew names are written in

Greek, leave ample room for supposing such an identity. Thus another *Ophrah* (עָפְרָה) in Manasseh is written in the Sept. Ἐφραθά, Judg. 6 : 11; 8 : 27, 32; 9 : 5; and by Josephus Ἐφράν, *Ant.*, v. 6, § 5. Lastly, the position assigned to Ophrah by Jerome, namely, five Roman miles east of Bethel, is, from the nature of the country, applicable only to the same Taiyibeh above described.

§ 94. Matthew and Mark, having omitted all mention of our Lord's presence and teaching in Jerusalem at the festival of Tabernacles and that of Dedication, as likewise of the raising of Lazarus and other events, now resume their narrative by relating, that after Jesus had left Galilee he approached Jerusalem, as the Passover drew nigh, by passing through the country beyond Jordan. [The correct reading in Mark 10 : 1, properly rendered in the R. V., "into the borders of Judæa and beyond Jordan," leaves it even more doubtful whether the reference is to the last journey to Jerusalem. It seems far more likely that these verses sum up the final movement from Galilee toward Jerusalem, and are strictly parallel with Luke 9 : 51 sq. See on p. 223.] Both Evangelists speak of the great multitudes that followed Jesus.

Luke 13 : 10–21 is inserted here, because it precedes, and is connected with, the notice of our Lord's journeying towards Jerusalem in Luke 13 : 22; see § 95 and Note.

§ 95. For the reasons why Luke 13 : 22 is arranged in this connection, see the Introd. Note to Part VI. pp. 227, 228. For the appropriateness of this arrangement, so far as it respects vv. 31–35, see the same Note on p. 227.

The lamentation over Jerusalem in v. 34 arises naturally from the mention of that city in v. 33. In Matt. 23 : 37 sq. the same lamentation is repeated in connection with our Lord's denunciation of the Scribes and Pharisees in Jerusalem. Luke's phrase οὐ μὴ ἴδητε μέ κτλ. is explained by the οὐ μή με ἴδητε ἀπάρτι κτλ. of Matthew, implying that he was now about to withdraw from the world, and that Jerusalem, which then rejected him, would not again behold him and enjoy the privilege of his presence, until compelled by his glorious manifestation to acknowledge him as the true Messiah.

§§ 96–103. On these sections see the Introd. Note to Part VI. p. 229.

§ 104. This section properly comes in here before § 105, where Luke is again parallel with Matthew and Mark.

§ 107. This transaction properly occurred in Peræa; as Jesus had not yet arrived at Jericho. The word ἀναβαίνω is used of any journey to Jerusalem or Judæa; see Luke 2 : 4; John 7 : 8; 12 : 20; Acts 18 : 22.

§ 108. In Matthew it is the mother of James and John who makes the request; in Luke it is the two disciples themselves; see the Note on § 42.

§ 109. Mark and Luke here speak of *one* blind man; Matthew of *two*. The case is similar to that of the demoniacs of Gadara; see the Note on § 57. [Notice the many corrections in the text, especially of Mark, who gives the most exact account.]

More difficult is it to harmonize the accounts as to the *place* where the miracle was wrought. Matthew and Mark narrate it as having occurred when Jesus was *departing* from Jericho (ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχώ); while

Luke seems to describe it as happening during his *approach* to the city (ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱερειχώ). Several ways of solving this difficulty have been proposed.

1. The language of Mark is: καὶ ἔρχονται εἰς Ἱερειχώ, "they come to Jericho." This, it is said, may be understood as implying, that Jesus remained some days at least in Jericho, where he would naturally visit points of interest in the vicinity; as, for example, the fountain of Elisha, a mile or more distant. The miracle therefore may have been wrought, not when he was *finally* leaving Jericho for Jerusalem: but when he was *occasionally* going out *of*, and returning *to*, Jericho. So Newcome, *Harm.*, Note on § 108. [The most probable solution is that Luke 18 : 35 refers to the first approach to Jericho, with which Luke, in a general way, connects the miracle, that Matthew and Mark tell more exactly that it occurred "as they were going out," on some excursion during the stay in that city, while Luke 19 : 1 refers to the final passage through Jericho. This does least violence to the grammatical sense; for ἐν τῳ ἐγγίζειν is less specific than the statements of Matthew and Mark.]

2. The verb ἐγγίζειν, it is said, may signify not only *to draw near*, but also *to be near*, i. q. ἐγγὺς εἶναι. Hence, the language of Luke may include also the idea expressed by Matthew and Mark, *i. e.* while he was *still near* the city. So Grotius, *Comm. in Matt.* 20 : 30. [This explanation is very generally rejected, and the extended lexical remarks of Dr. Robinson upon it are omitted. Luke does, quite often, carry on a narrative along one line, and then go back to take up another part of the history; but among New Testament writers he is most exact in his use of verbs referring to travelling, and the tense used in 19 : 1, διήρχετο ("was passing through"), compels us to connect the story of Zacchæus with that verse. Now the view of Grotius does not meet the difficulty, unless Luke 19 : 1 is placed in order of time before 18 : 35. Many harmonists overlook the force of the imperfect in 19 : 1, intimating that Zacchæus lived out of the city, or that Luke anticipates.]

3. Less probable than either of the above is the solution of Lightfoot and others, who assume that Jesus healed one blind man before entering the city, and another on departing from it. See Lightfoot, *Chron. Tempor. in N. T.*, *Opp.*, II. p. 42.

[4. Still another view is that two different sites are referred to, the ancient one and that occupied in the time of Christ (so Farrar and others). This is possible, but does not seem probable. See Schaff's *Bible Dictionary*, p. 430.]

[§ 110. This section in all its details points to the final departure from Jericho to Jerusalem. The journey referred to in ver. 28 took place, as is now generally held, on Friday, the 8th of Nisan, one week before the crucifixion. The Supper took place (see Notes on § 111) on Saturday evening, the 9th of Nisan, and the public entry to Jerusalem on Sunday, the tenth. The latter date was accepted by Dr. Robinson in his earlier editions, and is restored in this. This affects the entire schedule of days given in Part VII., Introductory Note.]

§ 111. The phrase ἐκ τῆς χώρας, John 11 : 55, does not refer to the region of Ephraim; for then it must have read ἐκ ταύτης χώρας. Besides, those coming

from that vicinity would hardly have made such inquiries. The phrase therefore signifies *from the country* generally, as distinguished from Jerusalem; compare in Luke 21 : 21.

"Six days before the Passover" is equivalent to "the sixth day" before that festival; see the Note on § 49.

[In his earlier editions Dr. Robinson says: "As our Lord ate the paschal supper on the evening following Thursday (which evening was reckoned in the Jewish manner to Friday), the sixth day before it was Saturday or the Jewish Sabbath. On that day, then, Jesus came to Bethany; probably after a Sabbath day's journey." In his last edition he substitutes for this reckoning: "the sixth day before it was the *first* day of the week, reckoning back as usual from Friday itself as one day." He concludes that the Jewish Sabbath was spent at Jericho.

This latter result can be obtained only by counting Friday as one day and also the assumed day of arrival as the sixth; thus giving about four days instead of six. This is objectionable as a mode of reckoning, and does not suit the details of the history so well as the view that places the entry into Jerusalem on Sunday (10th Nisan) and the arrival at Bethany correspondingly earlier. Reckoning as the first day the 14th of Nisan, which was Thursday, if our Lord ate the Passover at the regular time (see Introductory Note to Part VIII.), the arrival at Bethany would fall on Friday or Saturday, according to the mode of reckoning. Between these two days there is little to choose.

The objection to Saturday (the Jewish Sabbath) arises from the implication that our Lord travelled on that day from Jericho to Bethany. The public entry into Jerusalem could not have taken place on Saturday, hence an objection to Friday. The best solution seems to be as follows: our Lord journeyed from Jericho to Bethany on Friday, reaching there in the evening, probably about the beginning of the Jewish Sabbath. Most of the company from Jericho go on to Jerusalem, but he remains at Bethany during the Sabbath. In the evening the supper was made, and the anointing by Mary took place. Andrews suggests: "During the afternoon the Jews of Jerusalem, who had heard through the pilgrims of his arrival, go out to see him and Lazarus, and some of them believe on him. This, coming to the ears of the chief priests, leads to a consultation how Lazarus may be put to death with Jesus." The Greek text of the Harmony has been rearranged in accordance with this view.

Dr. Robinson places the anointing at Bethany, on the Wednesday before the crucifixion (§ 131). His reasons are given at this point, and those for accepting the position assigned by John are added.]

According to Matthew and Mark this supper would most naturally seem to have taken place on the following evening; that is, the evening which ushered in, and was reckoned to, the fifth day of the week. John's order would apparently assign it to the evening after the day on which Jesus came to Bethany.

As in the accounts of this supper itself neither of the Evangelists has speci

fied any note of time, we are left to infer from other circumstances, whether it more probably took place on the evening after the arrival of Jesus at Bethany, as John seems to imply; or in the evening following the fourth day of the week, in accordance with Matthew and Mark, after our Lord had taken his final leave of the temple. The following are some of these circumstances.

1. The formal determination of the chief priests to put Jesus to death was made apparently on the fourth day of the week, Matt. 26 : 1-5; Mark 16 : 1, etc. It was not until *afterwards* that Judas came to them with his proposal of treachery, which they received with joy, Matt. 26 : 14; Mark 14 : 10, 11. etc.

2. Matthew and Mark narrate the supper as the occasion which led to the treachery of Judas. Stung by his Master's rebuke, he is represented as going away to the chief priests and offering to betray him. This act would then seem to have been done under the impulse of sudden resentment; and this view of the matter receives also some support from his subsequent remorse and suicide. All this accords well with the order of Matthew and Mark. But if the supper took place on the evening after Jesus came to Bethany, then Judas must have cherished this purpose of treachery in his heart for several days without executing it; and that, too, while our Lord was daily teaching in the temple, and there was abundant opportunity to betray him. Such a supposition, under the circumstances, is against probability.

3. The language of Matthew, τότε πορευθείς, v. 14, seems necessarily to connect the visit of Judas to the chief priests *immediately* with the supper, which therefore must have taken place on the preceding evening. On the other hand, it would be very natural for John to anticipate the time of the supper and narrate it where he does, in order there to bring together and complete all that he had to say further of Bethany; which, indeed, he mentions no more.

[In favor of the earlier date it may be urged: —

1. That John is more chronological in his order than Matthew, and, indeed, than Mark (see Introduction, p. 197); he connects v. 9 with "therefore," and what he narrates in vv. 9–11 must be placed before the public entry into Jerusalem. On the other hand, the accounts of Matthew and Mark do not (as Dr. Robinson suggests) necessarily connect the proposal of Judas *immediately* with the supper. No Evangelist is less exact in this respect than Matthew (see 3 above), and both seem to introduce the account of the supper parenthetically.

2. The supper was a formal entertainment, and therefore more likely to have occurred during the triumphal progress to Jerusalem than during the week of conflict. Especially unlikely is the position after the long conflict in the temple, and the discourse on the Mount of Olives. The day after (Wednesday) is too late, since both Matthew and Mark imply a longer interval between the proposal of Judas and the betrayal. (The same objection holds against Dr. Robinson's schedule of days in the last edition.)

3. There is no reason why John should have anticipated, but the two Synoptists might readily postpone mentioning the event until they had occasion to account for the betrayal of our Lord.

4. The argument that Judas acted under the impulse of sudden resentment is invalid. John, more than any of the Evangelists, tells us of the incidents where individual disciples are prominent, giving their names. He alone does so in this case. His accuracy as to persons is a voucher for his accuracy in notes of time, especially when the length of time is an important element in estimating the character of Judas and the nature of his crime. The mention of the greed of Judas tells decidedly against the view that his treachery was a hasty, passionate act.]

There is no sufficient reason for supposing, with Lightfoot and others, that the supper in John is a different one from that in Matthew and Mark. The identity of circumstances is too great, and the alleged differences too few, to leave a doubt on this point. Matthew and Mark narrate it as in the house of Simon the leper; John does not say where it took place, but he speaks of Lazarus as one of those who reclined at the table, implying that the supper was not in his own house. It was not, and is not now, customary in the East for females to eat with the males; and therefore Lazarus, in his own house, would have been the master and giver of the entertainment. In the two former Evangelists, the woman anoints the head of Jesus; in the latter his feet; yet neither excludes the other. The anointing of *the feet* had once before happened to Jesus, as a token of extraordinary respect and devotedness, Luke 7: 38, 46; the anointing of the head was customary, Ps. 23: 5; Ecc. 9: 8; Judith 16: 8.—Matthew and Mark do not here name Mary; nor have they anywhere else mentioned her or Martha or Lazarus. Nor do they in this connection name Judas; whom we know as the fault-finder only from John.

PART VII.

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

§§ 112–132.

INTRODUCTORY NOTE.—SCHEDULE OF DAYS.

[IN the Notes on Part VII. the dates assigned by Dr. Robinson in his earlier editions have been substituted for those of the last. See Note on § 111. This general statement will obviate the necessity of marking such substitutions with brackets. The same remark holds good in relation to the headings of the sections in the Greek text. Other modifications by the editor are bracketed.]

The Jewish day of twenty-four hours was reckoned from sunset to sunset, as is still the case in Oriental countries. The paschal lamb was killed on the fourteenth day of Nisan, towards sunset; and was eaten the same evening, after the fifteenth day of Nisan had begun; Ex. 12: 6, 8, and Introd. Note

to Part VII. Our Lord was crucified on the day before the Jewish Sabbath, that is, on Friday, Mark 15 : 42; and as he had eaten the Passover on the preceding evening, it follows that the fourteenth of Nisan fell that year on Thursday, reckoned from the preceding sunset. Hence, the sixth day before the Passover, when Jesus came to Bethany, was the Jewish Sabbath or Saturday (see the Note on § 111); and the transactions of the following week, comprised in Parts VII. and VIII., may be distributed according to the following Schedule; which agrees in the main with the *Schema* of Lightfoot; see his *Hor. Heb., in Joh. 12 : 2.*

Schedule of Days.

Day of Nisan.	Day of Week.	
9.	7. Sat.	*reckoned from preced. sunset.* The Jewish Sabbath. Jesus arrives at Bethany, John 12 : 1. [Or probably, having arrived there on Friday evening, remains there, and in the evening is anointed in the house of Simon.]
10.	1. Sund.	*from sunset.* Jesus makes his public entry into Jerusalem, § 112; and returns at night to Bethany, Mark 11 : 11.
11.	2. Mond.	*from sunset.* Jesus goes to Jerusalem; on his way the incident of the barren fig-tree. He cleanses the temple, § 113; and again returns to Bethany, Mark 11 : 19.
12.	3. Tuesd.	*from sunset.* Jesus returns to the city; on the way the disciples see the fig-tree withered, Mark 11 : 20. Our Lord discourses in the temple, §§ 115–126; takes leave of it.
13.	4. Wedn.	*from sunset.* [During the eve of this day (our Tuesday evening) our Lord], on the Mount of Olives, on his way to Bethany, foretells his coming to destroy the city, and proceeds to speak also of his final coming to judgment, §§ 127–130. [Either on the eve of this day (our Tuesday evening) or on Wednesday the rulers conspire against Christ, and Judas makes known to them his plan of treachery.]—Jesus remained this day at Bethany.
14.	5. Thursd.	*from sunset.* Jesus sends two disciples to the city to make ready the Passover. He himself repairs thither in the afternoon, in order to eat the paschal supper at evening.
15.	6. Frid.	*from sunset.* At evening, in the very beginning of the fifteenth of Nisan, Jesus partakes of the paschal supper; institutes the Lord's supper; is betrayed and apprehended; §§ 133–143. He is brought first before [Annas and] Caiaphas, and then in the morning before Pilate; is condemned, crucified, and before sunset laid in the sepulchre; §§ 144–158.
16.	7. Sat.	The Jewish Sabbath. Our Lord rests in the sepulchre.
17.	1. Sund.	Jesus rises from the dead at early dawn; see § 159 and Note.

§ 112. The time is specified in John 12 : 12. The other Evangelists do

not notice the fact that Jesus had remained at Bethany the preceding night. [Matt. 21 : 14–16, which Dr. Robinson places in this section, has been transferred to § 113. On this day our Lord seems to have simply entered and looked about the temple.]

§ 113. Mark 11 : 11, 12 specifies the time very exactly. On the cleansing of the temple, see the Note on § 21.

Luke 21 : 37, 38 is inserted here, because in Luke's order it is only retrospective; being placed after our Lord's discourses on the Mount of Olives, when he had already taken leave of the temple, to which he returned no more.

§§ 114–130. These sections include the numerous discourses and transactions of the third day of this week.

§ 114. The account of the withering away of the fig-tree might in itself well be connected with the preceding section. But according to Mark 11 : 20 this occurrence took place on the subsequent day.

§ 123. [In the text of Matthew, v. 14 is to be omitted (see critical Notes). Hence Mark 12 : 40 and Luke 20 : 47 have been transferred to § 122.]

§ 125. This incident of the Greeks is inserted here, on the third day of the week, because of John 12 : 36, which implies that Jesus afterwards appeared no more in public as a teacher. He immediately takes leave of the temple.

§ 126. The Evangelist John here gives his own reflections upon the unbelief of the Jews. From v. 44 we are not to understand that Jesus, after having left the temple, returned and uttered this additional discourse. It is rather the vivid manner of the Evangelist himself; who thus introduces Jesus as speaking, in order to recapitulate the sum and substance of his teaching, which the Jews had rejected.

§§ 127–130. The topics of these sections are more fully discussed in an article by the author of this work, in the *Bibliotheca Sacra*, 1843, No. III. pp. 531 sq. [The very difficult questions respecting the interpretation of this discourse on the Mount of Olives are more properly discussed in commentaries.]

§ 127. Our Lord takes leave of the temple, to which he returns no more; at the same time foretelling its impending destruction. On his way to Bethany, he seats himself for a time upon the Mount of Olives, over against the temple, where the city was spread out before him as on a map; and here four of his disciples put to him the question, "When shall these things be?" According to Matthew they add: "And what the sign of thy coming, and of the end of the world?" They were still in darkness, and believed, like the other Jews, that the Messiah was yet to go forth as an exalted temporal prince, to subvert the then present order of things, to overthrow their enemies and subdue all nations, and thus restore preëminency and glory to the Jewish people, and reign in peace and splendor over the world; see Luke 24 : 21; Acts 1 : 6. This was the expected coming and the end of the world, or present state of things, referred to Matt. 24 : 3; as also in Luke 17 : 20 sq.; 19 : 11. See *Biblioth. Sacra*, l. c. pp. 531–535.

Jesus does not directly answer the question of the four Apostles; but speaks of deceivers and calamities and persecutions that should arise. His language here is strictly introductory to the next section.

§ 128. That the "abomination of desolation," Matt. 24 : 15, etc., refers to the Roman armies by which Jerusalem was besieged and destroyed, is shown conclusively by Luke 21 : 20.

The subsequent desolation and calamity spoken of in Matt. 24 : 29–31 and the parallel passages may be most appropriately referred to the overthrow and complete extirpation of the Jewish people fifty years later under Adrian; when they were sold as slaves and utterly driven out from the land of their fathers. See Münter's *Jüdischer Krieg*, Leipz. 1821; translated by W. W. Turner in the *Bibliotheca Sacra*, 1843, p. 393 sq. Comp. *ibid.*, p. 550 sq. This was the final war and catastrophe of the Jewish nation under the celebrated and mysterious Bar Cochba, "Son of a Star." It was a catastrophe far more terrible than the destruction of Jerusalem; though the latter, in consequence of the vivid description of it by Josephus, has come to be usually considered as the last act in this great tragedy. Such, however, it was not. [The use of the word *εὐθέως* in Matt. 24 : 29 favors the reference accepted by Dr. Robinson; but most Commentators find in the paragraph that follows (so in parallel passages) a reference to the second coming of Christ, which becomes the exclusive reference toward the close of the discourse.]

The figurative language of these verses is similar to that of many passages in the Old Testament, which refer to civil commotions and historical events of far less importance than the destruction of Jerusalem and the overthrow of the Jewish state; comp. Is. 13 : 9 sq.; 19 : 1, 5 sq.; 34 : 2, 4 sq.; Ezek. 32 : 2, 7; Ps. 18 : 7–14; 68 : 7 sq.; 77 : 15 sq., etc. Comp. Rev. 6 : 12 sq. and see also *Biblioth. Sac.*, 1843, p. 545 sq. Further, Luke 21 : 28 shows decisively that these verses cannot have reference to the general judgment of the great and final day; the language of Luke directly expresses temporal deliverance, and that only; comp. also John 11 : 52; Matt. 23 : 37; Luke 13 : 34.

That some near catastrophe is meant, appears also from the limitation to "this generation," Matt. 24 : 34, and the parallel passages. The phrase *οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως κτλ.* in Matt. 24 : 34, etc., is equivalent to the phrase: *εἰσίν τινες τῶν ὧδε ἑστηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως κτλ.* in Mark 9 : 1.—For the popular use of the word *γενεά*, *generation*, see also Gen. 15 : 16, comp. 13. [This argument is the strongest one in favor of the exclusive reference to the destruction of Jerusalem.]

Matt. 24 : 36–42 connects itself directly with what precedes, see v. 36; and refers likewise to the overthrow of the Jewish people and dispensation; comp. Luke 17 : 20–37. But with v. 42 of Matthew, all direct reference to the Jewish catastrophe terminates. This appears from the nature of the language; and also further from the fact that thus far both Mark and Luke give parallel reports; while at this very point their reports cease, and all that follows belongs to Matthew alone. This goes to show that the discourse of our Lord up to this point is to be regarded as a whole, which is here completed; having reference to his coming for the overthrow of Judaism. At this point a new topic is introduced.

§§ 129, 130. Our Lord here makes a transition, and proceeds to speak of his final coming at the day of judgment. This appears from the fact, that the

matter of these sections is added by Matthew after Mark and Luke have ended their parallel reports relative to the Jewish catastrophe; and Matthew here commences, with v. 43, the discourse which Luke has given on another occasion, Luke 12 : 39 sq., see in § 52. This discourse in Luke has reference obviously to our Lord's final coming; and that it has here the same reference is apparent from the appropriateness of the subsequent warnings, and their intimate connection with Matt. 25 : 21–46; which latter all interpreters of note agree in referring to the general judgment. Up to this point, further, all is destruction to evil-doers, the overthrow of persecuting Judaism; but henceforth all refers to the trial and final separation of the righteous and the wicked. See *Biblioth. Sac.*, l. c., p. 553 sq.

§ 131. On the fourth [perhaps on the evening of the third] day of the week the chief priests and others, after deliberation, came to the formal conclusion to seize Jesus and put him to death; Matt. 26 : 3, 4, etc. As the means by which this purpose was aided and accomplished, the first three Evangelists narrate the treacherous intent of Judas; which again two of them introduce by describing the circumstances under which it arose during the supper at Bethany. [See Notes on § 111, where will be found Dr. Robinson's reasons for placing the supper at this point, and those of the editor for accepting the position assigned to it by John. It seems impossible to find a place for it on Wednesday evening, if the discourses in the temple and on the Mount of Olives were uttered that day. But the other events recorded in this section probably occurred on Tuesday evening (comp. "after two days," Matt. 26 : 2), possibly in part while our Lord delivered the discourse on the Mount of Olives. Dr. Robinson places them on the evening when that discourse was delivered, but by accepting a day later fails to give room for an interval of "two days," even by the shortest mode of reckoning, since the time of day was probably after sunset. As intimated in the Schedule of Days, Wednesday was spent in retirement at Bethany.]

§ 132. "The first day of unleavened bread" is here the fourteenth of Nisan; on which day, at or before noon, the Jews were accustomed to cease from labor and put away all leaven out of their houses; Ex. 12 : 15–17; Lightfoot, *Opp.*, I. p. 728 sq., *Hor. Heb. in Marc. 14 : 12.* On that day towards sunset the paschal lamb was killed; and was eaten the same evening, after the fifteenth of Nisan had begun; at which time, strictly, the festival of unleavened bread commenced and continued seven days. In popular usage, however, the fourteenth day, being thus a day of preparation, was spoken of as belonging to the festival; and therefore is here called the "first" day. That such a usage was common, appears also from Josephus; who, having in one place expressly fixed the commencement of the festival of unleavened bread on the fifteenth of Nisan (*πέμπτῃ δὲ καὶ δεκάτῃ διαδέχεται τὴν τοῦ Πάσχα ἡ τῶν ἀζύμων ἑορτή*, *Ant.*, iii. 10, § 5), speaks nevertheless in another passage of the fourteenth as the day of that festival: *καὶ τῆς τῶν ἀζύμων ἐνστάσης ἡμέρας τεσσαρεσκαιδεκάτῃ Ξανθικοῦ μηνός (κατὰ δὲ ἡμᾶς Νισάν)*, *B. J.*, v. 3, §1; comp. *Ant.*, xi. 4, § 8. In this way, further, the same historian could say literally, that the festival was celebrated for *eight* days: *ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτώ, τὴν τῶν ἀζύμων λεγομένην*, Jos., *Ant.*, ii. 15, § 1.

On this fifth day of the week, as the circumstances show, our Lord, after sending Peter and John to the city to prepare the Passover, himself followed them thither with the other disciples, probably towards evening.

On the Passover in general, see the Introd. Note to Part VIII.

PART VIII.

THE FOURTH PASSOVER: OUR LORD'S PASSION; AND THE ACCOMPANYING EVENTS UNTIL THE END OF THE JEWISH SABBATH.

§§ 133–158.

Introductory Note. — The Passover.

[This Note has been slightly abridged, but not otherwise modified.]

As the events of our Lord's Passion were intimately connected with the celebration of the Passover, those circumstances relating to that festival, which may serve to illustrate the sacred history, are here brought together. A more complete article upon this whole subject (of which the following Note is an abstract) was published by the author of these Notes in the *Bibliotheca Sacra* for August, 1845, pp. 405–436, to which the reader is referred. [See close of this Note.]

I. *Time of killing the Paschal Lamb.* The paschal lamb (or kid, Ex. 12 : 5) was to be selected on the tenth day of the first month, Ex. 12 : 3. On the fourteenth day of the same month (called Abib in the Pentateuch, and later Nisan, Deut. 16 : 1; Esth. 3 : 7) the lamb thus selected was to be killed, at a point of time designated by the expression בֵּין הָעַרְבַּיִם, *between the two evenings*, Ex. 12 : 6; Lev. 23 : 5; Num. 9 : 3, 5; or, as is elsewhere said, בָּעֶרֶב כְּבוֹא הַשֶּׁמֶשׁ, *at evening about the going down of the sun*, Deut. 16 : 6. The same phrase, בֵּין הָעַרְבַּיִם, is put for the time of the daily evening sacrifice, Ex. 29 : 39, 41; Num. 28 : 4. The time thus marked was regarded by the Samaritans and Karaites as being the interval between sunset and deep twilight: see Reland, *De Samar.*, § 22, in *Diss. Misc.*, T. II., Trigland, *De Karæis*, chap. 4. So, also, Aben Ezra, *Ad Ex. 12 : 6*. But the Pharisees and Rabbinists, according to the Mishnah (*Pesach.*, 5 : 3), held the first evening to commence with the declining sun, Gr. *δείλη πρωΐα*, and the second evening with the setting sun, Gr. *δείλη ὀψία*. Hence, according to them, the paschal lamb was to be killed in the interval between the ninth and eleventh hour, equivalent to our three and five o'clock P. M. That this was in fact the practice among the Jews in the time of our Lord, appears from the testimony of Josephus: *Πάσχα καλεῖται, καθ' ἣν θύουσι μὲν ἀπὸ ἐννάτης ὥρας μέχρι ἑνδεκάτης*, Jos., *B. J.*, vi. 9, § 3. The daily evening sacrifice also was offered at the ninth hour, or three o'clock P. M., Jos., *Ant.*, xiv. 4, § 3; *Pesach.*, 6 : 1; comp. Acts 3 : 1, *et Wetstein in loc.*

The true time, then, of killing the Passover in our Lord's day, was between the ninth and eleventh hour, or towards sunset, near the close of the fourteenth day of Nisan.

II. *Time of eating the Passover.* This was to be done the same evening. "And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs shall they eat it," Ex. 12 : 8. The Hebrews in Egypt ate the first Passover, and struck the blood of the victims on their door-posts, on the evening before the last great plague; at midnight the Lord smote all the first-born; and in the morning the people broke up from Rameses on their march towards the Red Sea, namely, "on the fifteenth day of the first month, on the morrow after the Passover," Num. 33 : 3.

Hence the paschal lamb was to be slain in the afternoon of the fourteenth day of the month, and was eaten the same evening; that is, on the evening which was reckoned to and began the fifteenth day.

III. *Festival of unleavened Bread.* From Ex. 12 : 17, 18, comp. Deut. 16 : 3, 4; and from Lev. 23 : 6, comp. Num. 28 : 17; it appears that the festival of unleavened bread began strictly with the Passover-meal, at or after sunset following the fourteenth day of Nisan, and continued until sunset at the end of the twenty-first day. Comp. Jos., *Ant.*, iii. 10, § 5.

We have already seen that it was customary for the Jews, on the fourteenth day of Nisan, to cease from labor at or before mid-day; to put away all leaven out of their houses before noon; and to slay the paschal lamb towards the close of the day; see above, and Note on § 132. Hence, in popular usage, the fourteenth day came very naturally to be reckoned as the beginning or first day of the festival, Matt. 26 : 17; Mark 14 : 12; and Josephus also could say that the festival was celebrated for eight days; see Note on § 132.

It is hardly necessary to remark that, in consequence of the close mutual relation between the Passover and the festival of unleavened bread, these terms are often used interchangeably, especially in Greek, for the whole festival, including both the paschal supper and the seven days of unleavened bread; see Luke 22 : 1; John 6 : 4; Acts 12 : 3, 4; Jos., *Ant.*, ii. 1, § 3, comp. *B. J.*, v. 3, § 1.

IV. *Other Paschal Sacrifices.* 1. In Num. 28 : 18–25, it is prescribed that on the first and last days of the festival, the fifteenth and twenty-first of Nisan, there should be a holy convocation, in which "no manner of servile work" should be done. And on each of the seven days, besides the ordinary daily sacrifices of the sanctuary, there was to be "a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year;" also a meat offering, and "one goat for a sin offering." The first and last days of the festival, therefore, were each a day of convocation and of *rest*, and hence were strictly *Sabbaths*, distinct from the weekly Sabbath, except when one of them happened to fall upon this latter.

2. On the morrow after this first day of rest or Sabbath, that is, on the sixteenth day of Nisan, the first fruits of the harvest were offered, together with a lamb as a burnt offering; Lev. 23 : 10–12. This rite is expressly assigned

by Josephus, in like manner, to the second day of the festival, the sixteenth of Nisan; *Ant.*, iii. 10, § 5. The grain offered was barley, this being the earliest ripe, and its harvest occurring a week or two earlier than that of wheat; Jos., l. c.; *Bibl. Res. in Palest.*, II. p. 99. Until this offering was made, no husbandman could begin his harvest; nor might any one eat of the new grain; Lev. 23 : 14. It was therefore a rite of great importance; and in the time of our Lord and later was performed with many ceremonies. See *Biblioth. Sacra*, l. c., p. 408.

3. There was also another sacrifice connected with the Passover, known among the later Hebrews as the *Khagigah* (חֲגִיגָה) or *festival;* of which there are traces likewise in the Old Testament. It was a festive thank-offering (זֶבַח שְׁלָמִים, Engl. Vers. "peace offering"), made by private individuals or families, in connection with the Passover, but distinct from the appointed public offerings of the temple. Such voluntary sacrifices or free-will offerings were provided for and regulated by the Mosaic law. The fat only was burned on the altar (Lev. 3 : 3, 9, 14); the priest had for his portion the breast and right shoulder (Lev. 7 : 29–34; 10 : 14); and the remainder was eaten by the bringer with his family and friends in a festive manner, on the same or the next day; Lev. 7 : 16–18; 22 : 29, 30; Deut. 12 : 17, 18, 27; 27 : 7. These private sacrifices were often connected with the public festivals, both in honor of the same, and as a matter of convenience; Num. 10 : 10; Deut. 14 : 26; 16 : 11, 14; comp. 1 Sam. 1 : 3–5, 24, 25; 2 : 12–16, 19. They might be eaten in any clean place within the city (Lev. 10 : 14; Deut. 16 : 11, 14); but those only might partake of them, as likewise of the Passover, who were themselves ceremonially clean; Num. 18 : 11, 13; John 11 : 55; comp. Num. 9 : 10–13; 2 Chr. 30 : 18; Jos., *B. J.*, vi. 9, § 3.

Such voluntary private sacrifices in connection with the Passover seem to be implied in the Old Testament, in Deut. 16 : 2; 2 Chr. 30 : 22, 24; 35 : 7–9; see more in *Biblioth. Sacra*, l. c., p. 409 sq. Hence being a sacrifice, thus connected with a festival, these private free-will offerings were themselves called, at least by the later Hebrews, by the name *Khagigah* (חֲגִיגָה) a *festival.* The earlier Rabbins connect the Khagigah directly with Deut. 16 : 2, as above; *Pesach.*, fol. 70, 2; Lightfoot, *Hor. Heb. in Joh. 18 : 28.* There was, however, some difference of opinion among them, as to the particular day of the paschal festival, on which Khagigah ought to be offered, whether on the fourteenth or fifteenth of Nisan; but the weight of authority was greatly in favor of the fifteenth day; Lightfoot, l. c. Yet the later accounts of the mode of celebrating the paschal supper seem to imply, that a Khagigah was ordinarily connected with that meal. Indeed, mention is made of a "Khagigah of the fourteenth day," so called in distinction from the more important and formal ceremonial Khagigah of the Passover festival; which latter was not regularly offered until the fifteenth day, when the paschal supper had already been eaten. The former was then a mere voluntary oblation of thanksgiving, made for the purpose of enlarging and diversifying the passover-meal. See Lightfoot, *Ministerium Templi*, xiii. § 4; *ib.*, c. 14; Reland, *Antiqq. Sac.*, iv. § 2, 2.

V. *The Paschal Supper.* For a full account of this meal, both in its origi-

nal institution and as it was probably celebrated in the time of our Lord, see *Biblioth. Sacra*, l. c. p. 144 sq. That the Jews in the course of ages had neglected some of the original precepts, and also introduced various additional ceremonies, is evident from the manner in which our Lord celebrated the supper, as narrated by the Evangelists. What all these additions were, we have no specific historical account from contemporary writers; yet the precepts preserved in the Mishnah and Talmud of Jerusalem (compiled in the third century from earlier traditions), probably refer to the most important of them, and serve to throw light upon some of the circumstances connected with the institution of the Lord's supper. See *Biblioth. Sacra*, l. c. p. 411 sq.

According to these authorities, four cups of red wine, usually mingled with one fourth part of water, were drunk during the meal, and served to mark its progress. The *first* was merely preliminary, in connection with a blessing invoked upon the day and upon the wine; and this corresponds to the cup mentioned in Luke 22 : 17. Then followed ablutions, and the bringing in of bitter herbs, the unleavened bread, the roasted lamb, and also the Khagigah of the fourteenth day, and a broth or sauce (חֲרוֹסֶת) made with spices. After this followed the instructions to the son, etc., respecting the Passover: and the first part of the *Hallel*, or song of praise, Pss. 113, 114, was repeated. The *second* cup was now drunk. Next came the blessing upon each kind of food, and the guests partook of the meal reclining; the paschal lamb being eaten last. Thanks were then returned, and the *third* cup drunk, called כּוֹס הַבְּרָכָה, *the cup of blessing;* comp. τὸ ποτήριον τῆς εὐλογίας, 1 Cor. 10 : 16. The remainder of the *Hallel*, Pss. 115–118, was now repeated and the *fourth* cup drunk; which was ordinarily the end of the celebration. Sometimes a *fifth* cup might be added, after repeating the great Hallel, Pss. 120–137.

The institution of the Eucharist probably took place at the close of the proper meal, immediately before the third cup, or cup of blessing, which would seem to have made part of it; comp. 1 Cor. 10 : 16.

VI. *Did our Lord, the night in which he was betrayed, eat the Passover with his Disciples?* Had we only the testimony of the first three Evangelists, not a doubt upon this question could ever arise. Their language (see § 132) is full, explicit and decisive, to the effect, that our Lord's last meal with his disciples was the regular and ordinary paschal supper of the Jews, introducing the festival of unleavened bread, on the evening after the fourteenth day of Nisan. Mark says expressly, 14 : 12: ὅτε τὸ πάσχα ἔθυον, *when* THEY *killed the Passover;* which, whether the subject of ἔθυον be the Jews or be indefinite, implies at least the regular and ordinary time of killing the paschal lamb. Luke's language is, if possible, still stronger, 22 : 7: "Then came the day of unleavened bread, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα, *when the Passover* MUST *be killed*," i. e., according to law and custom. This marks, of course, the fourteenth day of Nisan; and on that same evening our Lord and his disciples sat down to that same passover-meal, which had thus by his own appointment been prepared for them, and of which Jesus speaks expressly as the Passover, v. 15. Philologically considered, there cannot be a shadow of doubt, but that Matthew, Mark, and Luke, intended to express, and do express, in the plainest terms,

their testimony to the fact that Jesus regularly partook of the ordinary and legal passover-meal on the evening after the fourteenth of Nisan, at the same time with all the Jews. [" John himself clearly points to the fifteenth of Nisan, as the day of the crucifixion, when he reports that the customary release of a prisoner 'at the Passover' (ἐν τῷ πάσχα) was granted by Pilate on the day of crucifixion; 18.: 39, 40." Schaff, *History Christian Church*, I. p. 134, new ed.]

When, however, we turn to the Gospel of John, we seek in vain in this Evangelist for any trace of the paschal supper, as such, in connection with our Lord at that time. John narrates indeed (chap. 13) our Lord's last meal with his disciples; which the attendant and subsequent circumstances show to have been the same with that which the other Evangelists describe as the Passover. Upon just that point, indeed, John is silent; but from this silence the inference can never be rightfully drawn that this last meal was not the Passover; any more than John's similar silence in respect to the Lord's supper warrants the conclusion that no such rite was ever instituted. John, as all admit, wrote his Gospel as a supplement to the others; and hence, in speaking of this last meal, he narrates only such circumstances as had not been fully set forth by the other Evangelists. He does not describe this meal as being the Passover, nor make any mention of the Eucharist, because this had been done in both cases, in the most explicit manner, by Matthew, Mark, and Luke. In this way the difference of the two reports of the same occasion is satisfactorily accounted for.

But there are a few expressions in John's Gospel, in connection with this meal, and especially with our Lord's Passion, which taken together might, at first view, and if we had only John, seem to imply that on Friday, the day of our Lord's crucifixion, the regular and legal Passover had not yet been eaten, but was still to be eaten on the evening after that day. The following are the passages.

(*a*) John 13 : 1, τοῦ δὲ τῆς ἑορτῆς πρὸ πάσχα. This form of expression, it is said, shows that our Lord's last meal with his disciples took place *before* the Passover, and could not therefore itself have been the paschal supper.

(*b*) John 18 : 28, "And they themselves [the Jews] went not into the judgment-hall, lest they should be defiled, ἀλλ' ἵνα φάγωσι τὸ πάσχα, *but that they might eat the Passover*." [The slight change of text accepted by recent editors (omitting ἵνα) does not affect the argument. The R. V. properly renders the sentence: "And they themselves entered not into the palace (Greek *Prætorium*), that they might not be defiled, but might eat the Passover."] From this last phrase, it appears, as is averred, that the Jews were expecting to partake of the paschal supper the ensuing evening; and of course had not eaten it already.

(*c*) John 19 : 14, ἦν δὲ παρασκευὴ τοῦ πάσχα. This "preparation of the passover," being the day on which Christ suffered, necessarily implies, it is alleged, the day before the passover-meal; which of course was to be eaten that evening.

(*d*) John 19 : 31, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου. The next

day after the crucifixion being the Jewish Sabbath, and that Sabbath being "a great day," we must infer, it is argued, that it was thus called "great" because it coincided with the first day of the festival or fifteenth of Nisan, and was thus doubly consecrated.

These four are the passages mainly urged. Some other considerations are brought forward as auxiliary.

(*e*) In John 13 : 27–30, when Jesus said to Judas, "That thou doest, do quickly," some of the disciples supposed this to mean, "Buy that we have need of for the feast." Now as this was said apparently near the close of the meal, it follows, as some urge, that the passover-meal was yet to come.

(*f*) To the same effect, it is said, is the circumstance, that on the day of the crucifixion the Sanhedrin was convened, sat in judgment upon Jesus, and delivered him over to death, — a public judicial act, which according to the Talmudists was unlawful upon the Sabbath and upon all great festival days. See Lightfoot, *Hor. Heb.*, *in Matt. 27 : 1;* Jahn, *Bibl. Archæol.*, II., ii. p. 309; De Wette, *Archæol.*, § 218.

It is apparent that the whole inquiry relates simply to the time of the Passover. According to all the four Evangelists, our Lord was crucified on Friday, the day before the Jewish Sabbath; and his last meal with his disciples took place on the preceding evening, the same night in which he was betrayed. The simple question, therefore, at issue is: Did this Friday fall upon the fifteenth day of Nisan, or upon the fourteenth? Or, in other words, did our Lord on the evening before his crucifixion eat the Passover, as is testified by the first three Evangelists; or was the Passover still to be eaten on the evening after that day, as John might seem to imply?

This question has been more or less a subject of discussion in the church ever since the earliest centuries; chiefly with a view to harmonize the difficulties. It is only in recent years that the apparent difference between John and the other Evangelists has been urged to the extreme of attempting to make it irreconcilable.

VII. *Examination of Passages in John's Gospel, etc.* Admitting, as we must, and as we have already seen (p. 246), that the testimony of Matthew, Mark, and Luke, is too definite and explicit to be in any way set aside or modified, let us examine more closely the passages in John; and thus see whether they naturally require to be so understood or interpreted as to present any appearance of discrepancy.

John obviously wrote his Gospel as supplementary to the other three. He had them then before him, and was acquainted with their contents. He was aware that the other three Evangelists had testified to the fact that Jesus partook of the Passover with his disciples. Did John believe that their testimony on this point was wrong; and did he mean to correct it? If so, we should naturally expect to find some notice of the correction along with the mention of the meal itself, which John describes as well as they. Indeed, that would have been the appropriate and only fitting place for such a correction. But John has nothing of the kind; and we are therefore authorized to maintain, that it was not John's purpose thus and there to correct or contra-

dict the testimony of the other Evangelists; and if not there, then much less by mere implication in other places and connections.

(A) John 13 : 1, πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, see p. 247, *a*. Here something may depend on the import of the word ἑορτή, of which the proper and only signification (like Heb. חַג) is *festival*, not *feast*; that is, it implies everywhere a yearly day or days of festive commemoration; never a single meal or entertainment. So in Num. 28 : 16, 17, where the *paschal supper*, prepared on the fourteenth of Nisan and eaten at evening, is distinguished from the *festival*, Heb. חַג, Sept. ἑορτή, which began on the fifteenth and continued for seven days. See further Luke 2 : 41 ; 22 : 1 ; also the Lexicons and Concordances of the New Testament and Septuagint.

Some interpreters take the phrase πρὸ τῆς ἑορτῆς as qualifying the action expressed in v. 4, thus making of these four verses one sentence, as in the editions of Griesbach and Knapp. But the sentence thus formed is exceedingly involved and intricate, wholly unlike John's usual manner, and that without any necessity. The second εἰδώς (v. 3) is in no sense a resumption of the first; and strict grammatical construction certainly requires v. 1 to be made independent. [The early divisions of the Gospels, called Eusebian Canons, make a new section begin at v. 2. Modern editors place a period at the end of v. 1, but Westcott and Hort give the other punctuation in the margin.] The force of πρὸ τῆς ἑορτῆς being thus limited to v. 1, it may there qualify either εἰδώς κτλ. or the words εἰς τέλος ἠγάπησεν αὐτούς.

If we take it as qualifying εἰδώς, then the sense is: "Jesus, knowing before the festival of the Passover, that his hour was come," etc., comp. John 12 : 23 ; Matt. 17 : 9, 22 sq. ; 20 : 17–19, al. In this way the passage has no bearing whatever upon the present question as to the Passover.

If, on the other hand, πρὸ τῆς ἑορτῆς be regarded as qualifying εἰς τέλος ἠγάπησεν αὐτούς, it is equivalent to τὸ προεόρτιον, the time immediately before the festival, and refers to the commencement (at evening) of the fifteenth day of Nisan, as the first or opening day of the festival of unleavened bread, distinct from the mere supper; see Num. 28 : 16, 17, cited above. The phrase πρὸ τῆς ἑορτῆς is in that case equivalent to the Engl. *festival-eve*, and here marks the evening immediately before the ἑορτή or *festival* proper, on which eve, during the supper, our Lord manifested his love for his disciples "unto the end," by the touching symbolical act of washing their feet. Lücke says: "As John wrote for Greeks and other readers unacquainted with the Jewish mode of reckoning time, and is here directly speaking only of the preparation of the meal and what preceded it, — while the preparation of the passover-meal did actually take place on the fourteenth of Nisan, the true προεόρτιον, — he therefore could very properly use the expression πρὸ τῆς ἑορτῆς τοῦ πάσχα, without intending to say that the meal itself was eaten on the fourteenth day. At any rate, the word πρό is here too indefinite and relative to draw from it the inference, that the meal described was eaten on the evening which followed the thirteenth and *began* the fourteenth of Nisan." Comm. on Joh. 13 : 1.

In any case, therefore, this passage does not require us to admit the inference which some have drawn from it.

(B) John 18 : 28, ἀλλ' ἵνα φάγωσι τὸ πάσχα, see p. 247, *b*. This passage is perhaps the strongest of all. To bring out from it, however, the inference that on the day of the crucifixion the paschal supper had not yet been eaten, the expression φαγεῖν τὸ πάσχα must be taken in the limited sense, *to eat the paschal supper;* and this, it is affirmed, is the true and only usage of the phrase elsewhere in the New Testament. This last assertion is correct; for, besides the present instance, the expression φαγεῖν τὸ πάσχα occurs only five times in the New Testament, namely, Matt. 26 : 17; Mark 14 : 12, 14; Luke 22 : 11, 15; and but once in the Greek version of the Old Testament, namely, 2 Chr. 30 : 18; in all which passages the context limits it necessarily to the paschal supper. But it by no means hence follows, where the phrase is used generally and without the mention of any restrictive circumstances, that there also it must be taken in a like limited sense.

The word πάσχα, at least, is not always so taken. In the New Testament the word is found in no less than three main significations: (*a*) *The paschal lamb;* Mark 14 : 12; Luke 22 : 7; metaph. 1 Cor. 5 : 7. (*b*) *The paschal meal;* Matt. 26 : 18, 19; Luke 22 : 8, 13; Heb. 11 : 28; and so five times in the phrase φαγεῖν τὸ πάσχα as above cited. (*c*) *The paschal festival*, comprising the seven days of unleavened bread; Luke 22 : 1, ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα; 2 : 41, comp. 43; Matt. 26 : 2; John 2 : 13; 6 : 4; 11 : 55, al. — As now there is nothing in the circumstances nor in the context of John 18 : 28, to limit the meaning of τὸ πάσχα in itself either to the paschal lamb or paschal meal, we certainly are not bound by any intrinsic necessity so to understand it here in the phrase φαγεῖν τὸ πάσχα. If, on the other hand, we adopt for it in this place the wider sense of *paschal festival*, two modes of interpretation are admissible.

1. The first mode takes τὸ πάσχα in its literal and widest sense of *passover festival;* but modifies the force of φαγεῖν. In this way the phrase φαγεῖν τὸ πάσχα may be understood as put, in a loose popular usage, instead of the common ποιεῖν τὸ πάσχα, *to keep* or *celebrate the passover*. Precisely this form of expression occurs in the Hebrew in respect to this very festival; 2 Chr. 30 : 22, וַיֹּאכְלוּ אֶת־הַמּוֹעֵד שִׁבְעַת הַיָּמִים, *and they did eat the festival seven days.* So the Seventy at least understood it, as is manifest from their version, καὶ συνετέλεσαν τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας, *and they fulfilled* (*kept*) *the festival of unleavened bread seven days.*

2. The second mode retains φαγεῖν in its literal acceptation; takes πάσχα still in its widest signification; but assigns to the latter, by metonymy, the sense of *paschal sacrifices*, that is, the voluntary peace offerings and thank offerings made in the temple during the paschal festival, and more especially on the fifteenth day of Nisan, called in later times *Khagigah*; see p. 245 above. That the word πάσχα, in the general sense of *festival*, is susceptible of such a metonymy, is apparent from Hebrew analogies. Thus, e. g., חַג, the common word for festival; as Ps. 118 : 27, אִסְרוּ־חַג בַּעֲבֹתִים, *bind the sacrifice* (*festive-offering*) *with cords*, etc. Ex. 23 : 18; Mal. 2 : 3. The same metonymy is assumed by some modern interpreters in the passages just cited above, 2 Chr. 30, 22, מוֹעֵד, pr. *festival*, by meton., *festive-offerings;* where

the next clause specifies the kind of sacrifices, namely, peace offerings; see the Lexicons of Simonis, Gesenius, etc. So too in the Talmud, where it is asked: מאי פסח, *what is the Passover?* and the reply is: שלמי פסח, *the peace offerings of the Passover*, that is, the Khagigah. *Rosh Hashshana*, v. 1; see Reland, *Antt. Sac.*, iv. 3, 11.

It is manifest, that both the above methods of interpretation are founded on fair analogies; and that either of them relieves us from the necessity of referring the phrase in question to the paschal supper, and thus removes the alleged difficulty. The chief priests and other members of the Sanhedrin, on the morning of the first day of the festival, were unwilling to defile themselves by entering beneath the roof of the Gentile procurator; since in that way they would have been debarred from partaking of the sacrificial offerings and banquets, which were customary on that day in the temple and elsewhere; and in which they, from their station, were entitled and expected to participate.

This view receives some further confirmation from the circumstance that the defilement which the Jews would thus have contracted by entering the dwelling of a heathen, could only have belonged to that class of impurities from which a person might be cleansed the same day by ablution; the טְבוּלֵי יוֹם, *ablutions of a day*, so called by the Talmudists. See Lev. 15 : 5 sq.; 17 : 15; 22 : 6, 7; Num. 19 : 7 sq.; Maimonides, *Pesach*, vi. 1; Lightfoot, *Hor. Heb., in Joh. 18 : 28*; Winer, *Realw.*, II. p. 318, 3te Ausg. If now τὸ πάσχα in John 18 : 28 was truly the paschal supper, and was not to take place until the evening after the day of the crucifixion, then this defilement of a day could have been no bar to their partaking of it; for at evening they were clean. Their scruple, therefore, in order to be well founded, could have had reference only to the Khagigah or paschal sacrifices offered during the same day before evening. See Bynæus, *De Morte J. C.*, iii. 1, p. 13.

[It is important to bear in mind that John wrote later than the other Evangelists, after the destruction of Jerusalem, and that he distinguishes "the Jews" in a peculiar way. "Jewish institutions had, in his eyes, been emptied of their significance and value." (Andrews.) There are other indications, even in his use of geographical terms, of this position toward the Jews. Hence we may expect him to be less exact in his references to the Passover rites, and have a right to interpret his language accordingly.]

(C) John 19 : 14, ἦν δὲ παρασκευὴ τοῦ πάσχα, see p. 247, *c*. Does this παρασκευή refer, as usual, to the Jewish Sabbath, which actually occurred the next day? or does it here refer to the first day of the festival of the Passover *per se*, and as distinct from the Sabbath? It is only on the latter supposition, that the passage can be made in any way to conflict with the testimony of the other Evangelists.

The Greek word παρασκευή is elsewhere found five times in the New Testament, namely, Matt. 27 : 62; Mark 15 : 42; Luke 23 : 54; John 19 : 31, 42. Mark defines it to be the προσάββατον, *fore-sabbath*, the day or hours immediately preceding the weekly Sabbath and devoted to preparation for that sacred day. No trace of any such observance is found in the Old Testament. Yet the strictness of the law respecting the Sabbath, which forbade the kin-

dling of fire and, of course, the preparation of food on that day (Ex. 35 : 2, 3, comp. 16 : 22–27), would very naturally lead to the introduction of such a custom. After the exile, the προσάββατον is once mentioned in the Apocrypha, Judith 8 : 6. In later times, ἡ παρασκευή would seem to have become the usual Greek term for this observance; as in the New Testament and in Josephus; *Ant.*, xvi. 6, § 2. In the still later Hebrew, it bore the specific appellation of עֲרוּבְתָּא, *eve*, as being the עֶרֶב הַשַּׁבָּת, *eve of the Sabbath.*

Primarily and strictly this παρασκευή or eve would seem to have commenced not earlier than the ninth hour of the preceding day; as is perhaps implied in the decree of Augustus in favor of the Jews, preserved by Josephus, *Ant.*, xvi. 6, § 2: ἐγγύας τε μὴ ὁμολογεῖν αὐτοὺς ἐν σάββασιν ἢ τῇ πρὸ ταύτης παρασκευῇ ἀπὸ ὥρας ἐννάτης. But in process of time, the same Hebrew word came in popular usage to be the distinctive name for the whole *day* before the Jewish Sabbath, that is, for the sixth day of the week or Friday. Nor was the use of the Hebrew word for the Greek term παρασκευή confined to the Jews; for the like Syriac form is found for παρασκευή in the Syriac version of the New Testament; and in like manner, the corresponding Arabic word is given in the *Camoos* as an ancient name for Friday. We are therefore entitled to infer that ἡ παρασκευή, that is, the παρασκευή of the weekly Sabbath, became at an early date, among Jews, Syrians, and Arabs, a current appellation for the sixth day of the week. Compare also the very peculiar phraseology of Matt. 27 : 62; as also the German *Sonnabend* for Saturday.

The reasons which operated to introduce a προσάββατον, or preparation for the Sabbath, did not exist in the case of the other festivals, on which the preparation of food was not forbidden; Ex. 12 : 16. Nevertheless, what had become customary in respect to the Sabbath would naturally be imitated in other cases; and accordingly, after the exile, we find mention of the προνουμηνία, *eve of the new-moon*, Judith 8 : 6. In the Talmudists, a *passover-eve*, עֶרֶב הַפֶּסַח, is likewise spoken of. But what this could well have been, so long as the Passover (paschal supper) was regularly celebrated at Jerusalem, it is difficult to perceive. The *eve* (עֶרֶב) before the *passover-festival* could have included, at most, only the evening and the few hours before sunset at the close of the fourteenth of Nisan; like the primary usage in respect to the προσάββατον, as we have just seen. But according to all usage of language, both in the Old and New Testament, those hours and that evening were part and parcel of the *passover-festival* itself, and not its preparation; unless, indeed, the paschal meal and its accompaniments be called the preparation of the subsequent festival of seven days; which again is contrary to all usage. It would seem most probable, therefore, that this mode of expression did not arise until after the destruction of the temple and the consequent cessation of the regular and legal paschal meal; when, of course, the seven days of unleavened bread became the main festival.

But even admitting that a passover-eve (עֶרֶב הַפֶּסַח) did exist in the time of our Lord; still, the expression could in no legitimate way be so far extended as to include more than a few hours before sunset. It could not have commenced apparently before the ninth hour, when they began to kill the

paschal lamb; see p. 243. On the other hand, the Hebrew term עֲרוּבְתָּא, for which the Greek *παρασκευή* stands in the New Testament, was employed, as we have seen, as a specific name in popular usage for the whole sixth day of the week or Friday, not only by the Jews, but also by the Syrians and Arabs. Hence, when John here says: *ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὡσεὶ ἕκτη*, there is a twofold difficulty in referring his language to a preparation or *eve* of the regular Passover; *first*, because apparently no such eve or preparation did or could well then exist; and *secondly*, because, it being then the sixth hour or mid-day, the eve or time of preparation (supposing it to exist) had not yet come, and the language was therefore inapplicable. But if John be understood as speaking of the weekly *παρασκευή* or *προσάββατον*, which was a common name for the whole of Friday, then the mention of the sixth hour was natural and appropriate.

We come then to the conclusion that if John (like Mark in chap. 15 : 42) had here defined the phrase in question, he would probably have written on this wise: *ἦν δὲ παρασκευὴ τοῦ πάσχα, ὅ ἐστι προσάββατον τοῦ πάσχα*, that is, the paschal Friday, the day of preparation or *fore-sabbath* which occurred during the paschal festival. And further, in the only other two instances where John uses the word *παρασκευή*, he applies it to this very same day of our Lord's crucifixion, and in this very same sense of the weekly *παρασκευή*, preceding the weekly Sabbath; John 19 : 31, 42.

(D) John 19 : 31, *ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου*, see p. 247, *d*. Here, as is alleged, it is the coincidence of the first festival day with the Sabbath that made the latter a "great" day. This would certainly be the effect of such a coincidence: but the Sabbath of the Passover would also be still a "great" day, even when it fell upon the second day of the festival. The last day of the festival of Tabernacles, as a day of convocation, is called "that great day;" though in itself not more sacred than the first day; John 7 : 37, comp. Lev. 23 : 33–36. So קְרֹא מִקְרָא, *the calling of assemblies*, Is. 1 : 13, is rendered *ἡμέρα μεγάλη* by the Seventy, implying that in their estimation any day of solemn convocation was a great day. The Sabbath, then, upon which the sixteenth of Nisan or second day of the festival fell, might be called "great" for various reasons. *First*, as the Sabbath of the great national festival, when all Israel was gathered before the Lord. *Secondly*, as the day when the first fruits were presented with solemn rites in the temple; a ceremony paramount in its obligations even to the Sabbath; see above, page 244. *Thirdly*, because on that day they began to reckon the fifty days until the festival of Pentecost, Lev. 23 : 15 sq. — In all these circumstances there is certainly enough to warrant the epithet "great" as applied to the Sabbath on which the sixteenth of Nisan might fall, as compared with other Sabbaths. There exists, therefore, no necessity, and, indeed, no reason, for supposing that John by this language meant to describe the Sabbath in question as coincident with the first paschal day or fifteenth of Nisan.

(E) John 13 : 27–30; see p. 248, *e*. Here the words: "Buy what we have need of, *εἰς τὴν ἑορτήν*, *for the festival*," have been misunderstood, by taking *ἑορτή* for the *paschal supper*, a signification which is quite foreign to it;

see p. 249 above. The disciples thought Judas was to buy the things necessary for the *festival* on the fifteenth and following days. If now our Lord's words were spoken on the evening preceding and introducing the fifteenth of Nisan, they were appropriate; for some haste was necessary, since it was already quite late to make purchases for the next day. But if they were uttered on the evening preceding and introducing the fourteenth of Nisan, they were not thus appropriate; for then a whole day was yet to intervene before the festival. This passage therefore confirms, rather than contradicts, the testimony of the other Evangelists.

(F) There remains the objection, that a public judicial act, like that by which Jesus was condemned and executed, was unlawful upon the Sabbath and on all great festival days; see above, p. 248, *f*. This consideration has, at first view, some weight, and has been often and strenuously urged; yet it is counterbalanced by several circumstances which very greatly weaken its force.

The execution itself took place under Roman authority; and therefore does not here come into account. And as to the proceedings of the Sanhedrin, even admitting that the prohibitory precepts already existed (which is very doubtful), yet there are in the *Mishna* and *Gemara* other precepts of equal antiquity and authority, which actually direct and regulate the meeting and action of that body on the Sabbath and on festival days; see *Mishn. Sanhedr.* x. 4; *Gemar. Sanhedr.*, x.; Tholuck, *Comm. in Joh.*, p. 304 sq. 6te Aufl. But besides all this, the chief priests and Pharisees and scribes who composed the Sanhedrin, are everywhere denounced by our Lord as hypocrites, Matt. 23 : 1 sq. Such men, in their rage against Jesus, would hardly have been restrained even by their own precepts. They professed likewise, and perhaps some of them believed, that they were doing God service; and regarded the condemnation of Jesus as a work of religious duty, paramount to the obligations of any festival. Nor are other examples of such a procedure by any means wanting. We learn from John 10 : 22, 31 that on the festival of Dedication, as Jesus was teaching in the temple, "the Jews took up stones to stone him." On the day after the crucifixion, which, as all agree, was a Sabbath and a "great day," the Sanhedrin applied to Pilate for a watch; and themselves caused the sepulchre to be sealed, and the watch to be set; Matt. 27 : 62 sq. A stronger instance still is recorded in John 7 : 32, 37, 44, 45; where it appears that on the last *great* day of the festival of Tabernacles, the Sanhedrin were in session and waiting for Jesus to be brought before them as a prisoner. Nor was it merely a casual or packed meeting, but one regularly convened; for Nicodemus was with them, v. 50. And, finally, according to Matt. 26 : 3–5, the Sanhedrin, when afterwards consulting to take Jesus and put him to death, decided not to do it on the festival. Why? because it would be unlawful? Not at all; but simply ["lest a tumult arise among the people"]. But when, through the treachery of Judas, this danger was avoided, the occasion was too opportune not to be gladly seized upon even on a great festival day.

All these considerations seem to me to sweep away the whole force of this objection.

Such then is a general review of the passages and arguments, on the strength of which the alleged discrepancy between John and the other Evangelists in respect to this Passover has usually been maintained. Nothing has here been assumed, and nothing brought forward, except as founded on just inference and safe analogy. After repeated and calm consideration, there rests upon my own mind a clear conviction that there is nothing in the language of John, or in the attendant circumstances, which upon fair interpretation requires or permits us to believe that the beloved disciple either intended to correct, or has in fact corrected or contradicted, the explicit and unquestionable testimony of Matthew, Mark, and Luke.

VIII. *Early Historical Testimony.* Some circumstances in the early history of the Christian church seem to favor the idea that, among the primitive teachers, those who were most familiar with the writings and views of the Apostle John held to the belief that our Lord did celebrate the regular Passover with his disciples on the evening before his crucifixion. The question which we have been discussing seems to have first arisen in connection with the great Passover controversy, in the latter part of the second century. The churches of Asia Minor, gathered chiefly from Jewish converts, continued the keeping of the Passover on the evening after the fourteenth of Nisan, simultaneously with the Jews; and made this the central point of their celebration of our Lord's passion and resurrection, on whatever day of the week it might occur. But the Western churches, formed mostly from Gentile converts, discarded the Passover; and celebrated annually the resurrection of our Lord on a Sunday, and observed the preceding Friday as a day of penitence and fasting.

The advocates of the course pursued by the Western churches took the ground that "the last meal of Jesus with his disciples was not the Passover; since according to John's Gospel Christ partook of it on the thirteenth of Nisan; while on the following day, which was the appointed time for the Jewish Passover, he offered up himself as the true sacrifice for mankind, of which the Passover was the type;" see in *Chron. Pasch.*, I. p. 13, ed. Dindorf. On the other side Polycarp testified that he had once celebrated the regular Jewish Passover with the Apostle John; and Polycrates, bishop of Ephesus, in an epistle to Victor, Bishop of Rome, appealed to the testimony of the Apostles John and Philip, and that of other bishops and teachers, "that all kept the day of the Passover on the fourteenth according to the Gospel;" Euseb., *Hist. Ecc.*, v. 24. It is hence evident that the teachers and churches of Asia Minor, among whom John had lived and taught, celebrated the Passover on the evening after the fourteenth of Nisan, in agreement, as they held, with the example of John himself, and κατὰ τὸ εὐαγγέλιον, "according to the Gospel;" a phrase which can have reference only to that single celebration of the Passover, which, according to Matthew, Mark, and Luke, our Lord held with his disciples the evening on which he was betrayed. We are therefore entitled to draw from the language of Polycrates this inference, namely, that he and those before him in Asia Minor, who had been familiar with John and other Apostles, had no belief that John's Gospel contained anything re-

specting the Passover at variance with the testimony of the other Evangelists. See the subject more fully treated in *Bibliotheca Sacra*, l. c., p. 428 sq.

Conclusion. It has been the object of this Note to show that upon all grounds, both of philology and history, the conclusion is valid and irrefragable that the testimony of John in respect to the Passover need not be, and is not to be, understood as conflicting with that of Matthew, Mark, and Luke.

For a review of other proposed methods of conciliation, and for the literature of the subject, the student is referred to the author's article above-mentioned, in the *Bibliotheca Sacra* for August, 1845, pp. 405–436. [An excellent statement of the arguments on both sides, but concluding in favor of Dr. Robinson's position, will be found in Andrews, *Life of our Lord*, pp. 423–460. The recent commentaries, especially Lange, *Matthew* and *John*, contain full exegetical discussions. There is as yet no sign of unanimity. Wieseler, Lichtenstein, Hengstenberg, Ebrard, Norton, Keil, Andrews, Schaff, Milligan (*Popular Commentary*), Plumptre (*Ellicott's Commentary*), McClellan, and many others accept the view defended in the above Note. The earlier date (13th of Nisan) is maintained, among others, by Bleek, DeWette, Meyer, Ewald, Stier, Greswell, Ellicott (*Life of Christ*), Godet (*Commentary, Luke* and *John*), Farrar (*Life of Christ*), and Westcott (*Speaker's Commentary, John*). Schürer has (in a monograph on the subject) recently opposed the interpretation of φάγωσιν τὸ πάσχα, which refers it to the paschal festival.]

§ 133. For the cup mentioned by Luke in v. 17, see the preceding Introductory Note, p. 246.

The contention among the disciples had apparently occurred quite recently, perhaps even in the guest-chamber while taking their places at the table. That they were prone to yield to such a spirit is evident from the instances recorded in § 79 and also § 108. Our Lord on this solemn occasion reproves them; especially by the touching act of washing their feet; see § 134. — The aorist ἐγένετο (Luke 22 : 24) is to be rendered as the pluperfect; see Note on § 145. [The order accepted by Dr. Robinson can be maintained without taking this aorist as a pluperfect. The Greek would use the aorist to indicate some single past act, and the pluperfect only when it was designed to express the priority to some other past act.]

§ 134. The washing of the disciples' feet by their Lord and Master was an impressive lesson, that they should live in harmony and love and humility one with another. The occasion of this act was their previous contention, as related by Luke in § 133. Compare Luke 24 : 26 sq. with John 13 : 16 sq. John's narrative is supplementary to that of Luke; and therefore he does not speak of the contention itself, because the latter had already described it.

On the phrase πρὸ τῆς ἑορτῆς τοῦ πάσχα, v. 1, see above in Introd. Note, p. 217. [The correct text in v. 2 is δείπνου γινομένου, which the R. V. properly renders: "during supper." This sustains Dr. Robinson's view of the time; but the other reading (γενομένου) would not bear this sense.] The time of the action was probably after they had taken their places at table, and before they had partaken of the proper meal; perhaps between the first and second cups of wine; see p. 246 above.

§ 135. The sequence of the transactions during the supper appears to have been the following: The taking of their places at table; the contention; the first cup of wine; the washing of the disciples' feet, and reproof (§§ 133, 134); the pointing out of the traitor (§ 135); [institution of the Lord's Supper (§ 136); the foretelling of Peter's denial (§ 137), etc.]. Luke's order differs from that of Matthew and Mark in placing by anticipation the institution of the Eucharist before the pointing out of the traitor, etc. He was apparently led to this by the mention of the first cup of wine, vv. 17, 18. Afterwards he returns and narrates the previous circumstances. [The §§ 136, 137 are transposed for the reasons given under § 136.]

In the present section Jesus first declares that one of the twelve shall betray Him; they in amazement inquire, "Lord, is it I? is it I?" and Peter makes a sign to John, leaning on Jesus' bosom, that he should ask who it was. John does so; and Jesus gives him privately a sign by which he may know the traitor, namely, the sop. The amazement and inquiry still continuing, Jesus gives the sop to Judas; who then, conscience-smitten, but desiring to conceal his confusion, asks, as the others had done, "Lord, is it I?" Jesus answers him, and he immediately goes out, before the institution of the Eucharist; comp. John 13 : 26 sq. [The presence of Judas at the Lord's Supper is extremely improbable, but has been strenuously maintained by many commentators, and connected with questions respecting the Eucharist. The ablest defender of the presence of Judas is Godet, who, however, accepts in the main the correctness of Luke's order.] For John 13 : 28, 29, see Introd. Note, p. 253.

[§ 136. The institution of the Lord's Supper is placed before the prophecy of Peter's denial, etc., for the following reasons: (1) Matthew and Mark give this order; (2) this arrangement reduces the variations of order in Luke's narrative; (3) the account of John omits all direct reference to the Lord's Supper, and it may be placed after v. 35 quite as naturally as after v. 38; (4) Matthew and Mark place the warning to Peter after the mention of the going out to the Mount of Olives, and this points to a position after the Lord's Supper. See § 137.]

The institution of the Lord's Supper took place, obviously, at the close of the Passover-meal, and in connection with the "cup of blessing," or third cup, which terminated the meal proper; comp. 1 Cor. 10 : 16, and see p. 246, above. With this view accords the μετὰ τὸ δειπνῆσαι of Luke 22 : 20 and 1 Cor. 11 : 25. Matthew and Mark speak of Jesus as breaking the bread ἐσθι-όντων αὐτῶν, which implies nothing more than "during the meal," while they were *yet* eating; and does not require the institution of the bread to be separated from that of the cup. These two writers also make the institution the last act before going out to the Mount of Olives; Matt. 26 : 30; Mark 14 : 26. Luke by a prolepsis places the institution before all the transactions connected with it.

§ 137. John lets the warnings to Peter immediately follow the pointing out of the traitor [see § 136]; Matthew and Mark narrate the warning to Peter, as if given on the way to the Mount of Olives; Matt. 26 : 30, 36; Mark 14 :

26, 32. But Luke, like John, places it *before* they went out; 22 : 34, 35. [This assumes that the warnings were uttered but once. The earlier position is necessary in that case, though it is more naturally placed after the Lord's Supper. But since Matthew and Mark connect the warning with another important prophecy, not mentioned by the other two Evangelists and with difficulty fitted into their narratives, it seems probable that the warning was spoken first in the room in Jerusalem (Luke and John) and repeated on the way to Gethsemane (Matthew and Mark); comp. § 142. This accords with Peter's character, and accounts for the somewhat increased emphasis in the warnings as given by Matthew and Mark. — It may be added that the incident about the swords cannot readily be placed before the institution of the Lord's Supper.]

Mark says, "Before the cock crow *twice*," v. 30; the other Evangelists have simply "Before the cock crow"; see Note on § 144.

§ 142. Matthew relates that our Lord went away *thrice* and prayed. Mark speaks of his going away twice only, but mentions his coming again the *third* time, v. 41; and therefore accords with Matthew. According to Luke, Jesus goes away and prays, and an angel strengthens him; after which he prays the "more earnestly," v. 44. The three Evangelists, therefore, agree in their narratives.

§ 143. Jesus advances to meet the crowd, and declares himself to be the person whom they sought. At the same time Judas, in order to fulfill his bargain, comes up and salutes Him with a kiss.

[§§ 144–146. *The Examination of our Lord by the Jewish Rulers.* The Notes of Dr. Robinson accept but one examination of our Lord by the Jewish rulers. This view is open to serious objection: (*a*) It is opposed by the correct rendering of John 18 : 24: "Annas therefore sent him bound unto Caiaphas, the high priest." The verb here *cannot* be taken as equivalent to the pluperfect (see § 145). (*b*) It fails to account for the order in John's Gospel, which is that of an eye-witness, both of the early part of the trial and of Peter's denial. (*c*) It confuses two distinct statements in Matthew and Mark: those which tell of a night examination (Matt. 26 : 57–68; Mark 14 : 53–65) and also of a morning assembly of the Sanhedrin (Matt. 27 : 1; Mark 15 : 7), at the same time failing to account for the position these Evangelists assign to Peter's denials. (*d*) It dislocates without necessity the course of Luke's narrative. If the several accounts are taken in their natural sense, they suggest (1) an informal examination before Annas, narrated by John (18 : 19–23); (2) a more formal examination before Caiaphas and many of the Sanhedrin, narrated by Matthew and Mark (the denials of Peter occurring during the period from the close of the former to the end of the latter); then in the morning (3) a formal condemnation narrated somewhat fully by Luke, but hinted at by Matthew and Mark. Such a repetitition is not in itself improbable, and the legal condemnation could not take place before morning. The main difficulty is with the examination before Annas. If that is accepted, it must be admitted that John calls him "high-priest." Though this is not done elsewhere by that Evangelist, it seems more probable that he should

thus term Annas (who was recognized as high priest by the Jews) than that he should use the Greek aorist as a pluperfect. Writing later, he would naturally tell of what was not noticed by the other Evangelist, especially as he was himself present in "the court of the high priest." This view implies that Annas and Caiaphas, for convenience, occupied the same house. See Godet, *Commentaries* on *Luke* and *John*.

The arrangement of Greek text in the Harmony has, however, not been altered, and Dr. Robinson's statement of his view is retained in full. The difference of opinion is so great, and the difficulties so serious, that it seems best to present fully both sides.]

§ 144. The presence of the chief priests and scribes and elders, that is, the Sanhedrin, at the house of Caiaphas, as noted by Matthew and Mark, seems mentioned here by anticipation. According to Luke 22 : 66, they did not come together until after daybreak; see § 145. [See Note above. The formal morning meeting, at all events, was held.]

An oriental house is usually built around a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a smaller wicket for single persons, kept by a porter. In the text, the interior court, often paved or flagged, and open to the sky, is the αὐλή, where the attendants made a fire; and the passage beneath the front of the house from the street to this court is the προαύλιον or πυλών in Matt. 26 : 71; Mark 14 : 68. The place where Jesus stood before the high priest may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court; for Jesus heard all that was going on around the fire, and turned and looked upon Peter; Luke 22 : 61.

Peter's *first* denial took place at the fire in the middle of the court, on his being questioned by the female porter. — Peter then, according to Matthew and Mark, retreats into the passage leading to the street (πυλών, προαύλιον), where he is again questioned, and makes his *second* denial. Luke and John do not specify the place. The Evangelists differ in their statements here as to the person who now questioned him. Mark says the same maid (ἡ παιδίσκη) saw him again (πάλιν), and began to question him, v. 69; Matthew has ἄλλη, another maid, v. 71; Luke writes ἕτερος, another person, or another man, ἄνθρωπος, v. 58; while John uses the indefinite form εἶπον, *they said*. As, according to Matthew (v. 71) and Mark (v. 69), there were several persons present, Peter may have been interrogated by several. — The *third* denial took place about an hour after, probably near the fire, or at least within the court, where our Lord and Peter could see each other, Luke 22 : 61. Here Matthew and Mark speak of several interrogators; Luke has ἄλλος τις, and John specifies the servant of the high priest. [The most satisfactory explanation accepts three episodes of denial, different particulars being given by the different Evangelists. The last occasion was probably at the close of the night examination before Caiaphas.]

The three denials are here placed together for convenience, although during

the intervals between them the examination of Jesus was going on before the high priest; the progress of which is given in § 145.

Mark relates that the cock crowed *twice*, vv. 68, 72; the others speak only of his crowing *once*. [The text in Mark 14 : 68 is in doubt; but v. 72 plainly states that it was the second time.] This accords also with their respective accounts of our Lord's prophecy; see § 137. The cock often crows irregularly about midnight or not long after; and again always and regularly about the third hour or day-break. When, therefore, "the cock-crowing" is spoken of alone, this last is always meant. Hence the name ἀλεκτοροφωνία, *cock-crowing*, for the third watch of the night, which ended at the third hour after midnight; Mark 13 : 35. Mark therefore here relates more definitely; the others more generally.

§ 145. This examination by Caiaphas, John 18 : 19–23, took place, according to John, soon after Peter's first denial; see § 144. Not improbably the high priest again withdrew, after having sent off messengers to convoke the Sanhedrin, which met at early dawn, Luke 22 : 66. — Luke 22 : 63–65 is transposed, in accordance with Matthew and Mark. [But see Note above.]

It has been supposed by some that this examination was held before Annas, John 18 : 13. But Peter's denials all took place in the house of Caiaphas, Matt. 26 : 57; John 18 : 24 sq., comp. v. 28; and Caiaphas alone was high priest. Hence the aorist ἀπέστειλεν, in John 18 : 24, is to be rendered by the pluperfect: "Annas *had* sent him," etc. Such a use of the aorist is not unfrequent, where an earlier circumstance is inserted afterwards, Matt. 14 : 3, 4; 26 : 48, comp. Mark 14 : 44; Luke 22 : 24; or also in relative clauses, Luke 19 : 15; 24 : 1; John 11 : 30; Acts 1 : 2. See Winer, *Gramm.*, § 41 : 5; Buttmann, § 137, n. 1; Kühner, *Ausf. Gramm.*, § 444. [Many of the cases above cited are not examples of the use referred to. The Greek aorist in a dependent clause has its usual force; but the relation to the previous clause makes it necessary to express the tense by the English pluperfect. Such a usage is not a proof that the Greeks used the aorist in a leading clause instead of the pluperfect. The apparent cases are only such as express a single past fact without any relation to some other fact, previously mentioned, that may have followed it. Here, where οὖν is the connective, the aorist *cannot* be properly rendered by the English pluperfect, since οὖν denotes sequence.]

§ 146. On John 18 : 28 see Introd. Note, p. 250. [According to the view given in the Note on §§ 144–146, Luke 22 : 66–72 should be placed parallel with Matt. 27 : 1; Mark 15 : 1; while 23 : 1 is, in any case, parallel with Matt. 27 : 2, and the latter half of Mark 15 : 1.]

§ 149. The χλαμὺς κοκκίνη of Matt. 27 : 28, and the ἱμάτιον πορφυροῦν of John 19 : 2, are put for the *paludamentum* or military cloak worn by officers; see Adam's *Rom. Antt.*, p. 371; Smith's *Dict. of Antt.*, art. *Paludamentum*. The terms κόκκινος, *coccus-dyed*, *crimson*, and πορφυροῦς, *purple*, seem to be nearly synonymous; just as in English *purple-red* and *crimson* are often interchanged. So Horace, *Sat.*, II. vi. 102, "rubro cocco tincta vestis," which in v. 106 is "vestis purpurea."

§ 150. On the phrase παρασκευὴ τοῦ πάσχα, v. 14, see the Introd. Note, p.

251. — In the same verse the expression *ὥρα δὲ ὡσεὶ ἕκτη* does not accord with the *ὥρα τρίτη* of Mark 15 : 25; see in § 153. But the *ὥρα τρίτη* of Mark, as the hour of the crucifixion, is sustained by the whole course of the transactions and circumstances; as also by the fact stated by Matthew, Mark, and Luke, that the darkness commenced at the *sixth* hour, after Jesus had already for some time hung upon the cross; see § 155 init. The reading *ἕκτη* in John is therefore probably an early error of transcription for *τρίτη*. [The numeral signs were similar, but such an error is unlikely. No recent editor accepts the reading. The internal evidence is decidedly against it, since the scribes would be likely to correct the numeral to conform with the accounts of the Synoptists. It has been suggested that Mark indicates the time when the scourging took place, that being regarded as part of the crucifixion, while John, by "about the sixth hour," means "towards noon-day." The Synoptists are specific in their statement respecting the darkness.] The suggestion of some commentators, that John here computes the hours from midnight, seems to be without any historical foundation. [The usage of the Evangelist himself also seems against this view.] The time, also, which would thus result, namely, sunrise, would be much too early for the course of events.

§ 151. Judas repented, it would seem, as soon as he saw that Jesus was delivered over to be crucified. Till then he had hoped, perhaps, to enjoy the reward of his treachery, without involving himself in the guilt of his Master's blood.

According to Matthew (v. 5), Judas "strangled," *i. e.*, hanged himself, *ἀπήγξατο*. Luke says in Acts 1 : 18, "falling headlong (*πρηνὴς γενόμενος*), he burst asunder." These two accounts are not inconsistent with each other; the rope breaking, the fall might easily be such as to cause the bursting of the abdomen.

In Acts 1 : 18 *ἐκτήσατο* is to be rendered: *he gave occasion to purchase*, was the occasion of purchasing. For such a usage, see Heb. 2 : 10; Matt. 27 : 60; John 3 : 22, comp. 4 : 2; Rom. 14 : 15; 1 Cor. 7 : 16; 1 Tim. 4 : 16; Rev. 22 : 20, comp. 16, etc.

The quotation in Matt. 27 : 9, 10 is found, not in Jeremiah, but in Zech. 11 : 12 sq. The reading *Ἱερεμίου* is therefore most probably an early error of a transcriber, misled by a reminiscence of Jer. 18 : 1 sq. The Syriac version, the earliest of all, as also several other versions and manuscripts, have simply *διὰ τοῦ προφήτου*, which is apparently the true reading. Other later authorities read *Ζαχαρίου*. [Origen suggested the later reading, and a number of the Fathers discuss the difficulty. This shows that *Ἱερεμίου* was the received reading in the second century. The simplest explanation is that the name "Jeremiah" is applied to the whole book of the prophets, since the Jews placed that prophet first. Many other theories have been suggested, most of them quite fanciful.]

§ 152. Jesus bore his cross at first; but he being probably faint from exhaustion, Simon was compelled to bear it after him. [Simon may have carried only the hinder part of the cross.]

The *ὄξος* [*οἶνον*, see Greek text] *κτλ.* of Matt. 27 : 34, is the *ἐσμυρ-*

μισμένον οἶνον of Mark 15 : 23, namely, cheap acid wine mingled with myrrh. Such a drink was given to persons about to be executed, in order to stupefy them. *Babylon. Sanhedr.*, fol. 43, 1 : "prodeunti ad supplicium capitis potum dederunt, granum thuris in poculo vini, ut turbaretur intellectus ejus;" in allusion to Prov. 31 : 6. See Lightfoot, *Hor. Heb., in Matt. l. c.*

§ 153. Various slight transpositions in the verses are made in this Section, in order to present their parallelism to the eye. — On the four different forms of the title on the cross, see Note on § 15. [It is probable, though not demonstrable, that three of the Evangelists give respectively the form used in one of the three languages, while Mark gives "the King of the Jews," which was common to all the three forms.]

§ 154. According to Matthew and Mark, both the malefactors reviled Jesus; while, according to Luke, one was penitent. In the former Evangelists there is here an enallage of number; the plural being put for the singular. This is often done, where the predicate relates strictly to one subject while yet the writer expresses the idea generally. [This method of explaining the different statements is open to serious objection. The Gospels are historical books; the writers, however they were inspired, were not omniscient, or independent of literary method. It seems far more likely that two of them were not aware of the fact mentioned by Luke than that they should use the plural for the singular. This holds good against most of the examples cited by Dr. Robinson.] So Matt. 26 : 8, comp. John 12 : 4; Matt. 2 : 20; 9 : 8; Mark 7 : 17, comp. Matt. 15 : 15; Mark 5 : 31, comp. Luke 8 : 45; Matt. 24 : 1, comp. Mark 13 : 1; John 19 : 29, comp. Matt. 27 : 48, etc. See Winer, *Gramm.*, § 27 : 2. — For the ὄξος in Luke 23 : 36, see Note on § 155.

§ 155. In Matt. 27 : 46 ἠλί is the Heb. אֵלִי, used also in the Targum Ps. 22 : 2; and in Mark 15 : 34 ἐλωΐ is the Aram. אֱלָהִי; both signifying *my God*. [Notice also the variations in the spelling of the other words of the Hebrew citation, as given in the critical notes.]

The ὄξος in Matt. 27 : 48 and the parallel verses is here the *posca* or common drink of the Roman soldiers, namely, cheap acid wine mingled with water. In Matthew and Mark the sponge is said to be put upon a reed; in John, upon hyssop. Here, probably, a *stalk* or *stem* of hyssop is to be understood; the cross not being of any great height. The particular plant designated by the אֵזוֹב and ὕσσωπος of the Hebrews, has not yet been fully ascertained by botanists. [But see Bible Dictionaries.] It probably included not only the hyssop of the shops, but also other aromatic plants, as mint, wild marjoram, etc.

[The arrangement of the "Seven Words from the Cross" given by Dr. Robinson is that generally accepted. He seems to give the last place to the exclamation: "Father," etc., which is the more probable order.]

§ 156. Matt. 27 : 55, 56, etc., refers to a later point of time than John 19 : 25 sq. Mary and the other women had now retired to a distance from the scene of suffering. [As Salome is mentioned by Matthew and Mark, not by John, it seems probable that she is "the sister of his mother" (John 19 : 25). Mary had withdrawn before the time included in this section.]

§ 157. On the phrase μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, John 19 : 31, see Introd. Note, p. 253.

Luke 23 : 54, καὶ σάββατον ἐπέφωσκε, lit. *and the Sabbath was dawning, i. e.*, drew on; the word ἐπέφωσκε, which properly belongs to the natural day, being here figuratively and poetically applied to the civil day, which among the Jews began at sunset. This interpretation is here the necessary one; see the ὀψίας γενομένης of Matthew and Mark, and the ἡμέρα ἦν παρασκευή of Luke himself.

It was according to law and custom among the Jews that the bodies of persons publicly executed should be taken down and buried before sunset; see Deut. 21 : 22, 23. So Josephus, *B. J.*, iv. 5, § 2: Τοσαύτην Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνεσταυρουμένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν, "so great care did the Jews take respecting sepulture, that even the bodies of those condemned to be crucified they took down and buried before sunset."

[The R. V. properly connects the latter part of Luke 23 : 56 with the next chapter, as the use of μέν and δέ requires. This leaves it uncertain, so far as Luke's statement is concerned, when the spices were "prepared;" see Note on § 159.]

PART IX.

OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

§§ 159–173.

Introductory Note.

A full discussion upon this part of the Gospel History, embracing a review of the main difficulties in the way of harmonizing the accounts of the four Evangelists, was published by the author of these Notes, in the *Bibliotheca Sacra* for February, 1845, p. 162 sq. To this the student is referred for a more complete examination of the subject. [For compact summaries of a number of the various theories for harmonizing the accounts, see Andrews, *Life of Our Lord*, pp. 587–594.]

It is no doubt true that more of these apparent difficulties are found in this short portion of the Gospels than in almost all the rest. This has its cause in the circumstance that each writer here follows an *eclectic* method, and records only what appertained to his own particular purpose or experience. Thus many of the minor and connecting facts have not been preserved; and the data are therefore wanting to make out a full and complete harmony of all the accounts, without an occasional resort to something of hypothesis. Had we all the facts, we may well rest assured that this part of the sacred history would at once prove to be as exact, as consistent, and as complete, as any and

every other portion of the Word of God. [The divergences in the narratives of the resurrection seem fatal to all theories respecting the origin of the Gospels which imply interdependence.]

The general results of the investigations upon which we are now entering may be presented in the following summary view of the events and circumstances connected with our Lord's resurrection and ascension, in the order of their occurrence.

The resurrection took place at or before early dawn on the first day of the week; when there was an earthquake, and an angel descended and rolled away the stone from the sepulchre and sat upon it, so that the keepers became as dead men from terror. At early dawn, the same morning, the women who had attended on Jesus, namely, Mary Magdalene, Mary the mother of James, Joanna, Salome, and others, went out with spices to the sepulchre in order further to embalm the Lord's body. They inquire among themselves who should remove for them the stone which closed the sepulchre. On their arrival they find the stone already taken away. The Lord had risen. The women, knowing nothing of all that had taken place, were amazed; they enter the tomb and find not the body of the Lord, and are greatly perplexed. At this time Mary Magdalene, impressed with the idea that the body had been stolen away, leaves the sepulchre and the other women and runs to the city to tell Peter and John.

The other women remain still in the tomb; and immediately two angels appear, who announce unto them that Jesus is risen from the dead, and give them a charge in his name for the Apostles. They go out quickly from the sepulchre and proceed in haste to the city to make this known to the disciples. On the way Jesus meets them, permits them to embrace his feet, and renews the same charge to the Apostles. The women relate these things to the disciples; but their words seem to them as idle tales, and they believe them not.

Meantime Peter and John had run to the sepulchre, and entering in had found it empty. But the orderly arrangement of the grave-clothes and of the napkin convinced John that the body had not been removed either by violence or by friends; and the germ of a belief sprung up in his mind that the Lord had risen. The two returned to the city. Mary Magdalene, who had again followed them to the sepulchre, remained standing and weeping before it; and looking in she saw two angels sitting. Turning around she sees Jesus, who gives to her also a solemn charge for his disciples.

[The main point of difficulty is respecting the order of appearances to the women, assuming that there were two; or in identifying them on the theory that there was but one (as Andrews and others hold). The latter view takes the account of Matthew as a general statement, but the details in that narrative are quite exact. Dr. Robinson places the appearance to Mary Magdalene second, regarding Mark's statement (Mark 16 : 9) as relative (see Note on § 164). The view accepted by the editor is substantially that of Lange, and has been thus stated in the *International Revision Commentary*, *Mark*, p. 234: "Three women, Mary Magdalene, Mary the mother of James, and Sa-

lome, two of whom had watched by the sepulchre Friday evening (Matt. 27 : 61 ; Mark 15 : 47), start for the sepulchre early on Sunday morning (Mark 16 : 1, comp. Matt. 28 : 1), followed by others bearing spices (Luke 24 : 1). These three, finding the stone rolled away, are variously affected: Mary Magdalene starting back to meet the male disciples who are also coming (John 20 : 2); the other two remaining, approach nearer, and see one angel sitting upon the stone (Mark 16 : 2–7). They go back to meet the other women coming with the spices. While all are absent, Peter and John come and find the tomb empty (John 20 : 3–10). Mary Magdalene returns, sees two angels in the grave (John 20 : 12), and turning round sees Jesus, and takes the tidings to the disciples (John 20 : 14–18). The other two, surprised by the message of the angel, meet the other women bringing spices; all visit the tomb, and see the two angels standing (Luke 24 : 4–7), one of whom was sitting on the right side as they entered (Mark 16 : 5). As they go back they meet the Lord (Matt. 28 : 9)." This accepts the statements of all the Evangelists as strictly accurate, and does no violence to the laws of interpretation. The account of Luke seems to recognize two parties of women (see on § 160), and the various visits thus assumed explain most satisfactorily the various statements respecting the angelic appearances.

Since this is but one among many theories, the arrangement of the text in the Harmony has not been altered, nor has any material abridgment been made in the Notes of Dr. Robinson. Supplementary remarks have, however, been inserted, in accordance with the view given above.]

The further sequence of events, consisting chiefly of our Lord's appearances, presents comparatively few difficulties. The various manifestations which the Saviour made of himself to his disciples and others, as recorded by the Evangelists and Paul, may accordingly be arranged and enumerated as follows:—

1. To the women returning from the sepulchre. Reported only by Matthew. See § 162.
2. To Mary Magdalene, at the sepulchre. By John and Mark. § 164.
   [The order of these two appearances is transposed by many.]
3. To Peter, perhaps early in the afternoon. By Luke and Paul. § 166.
4. To the two disciples going to Emmaus, towards evening. By Luke and Mark. § 166.
5. To the Apostles (except Thomas) assembled at evening. By Mark, Luke, John, and Paul. § 167.

   N. B. These five appearances all took place at or near Jerusalem, upon the first day of the week, the same day on which the Lord arose.

6. To the Apostles, Thomas being present, eight days afterwards at Jerusalem. Only by John. § 168.
7. To seven of the Apostles on the shore of the Lake of Tiberias. Only by John. § 169.
8. To the eleven Apostles and to five hundred other brethren, on a mountain in Galilee. By Matthew and Paul. § 170.

9. To James, probably at Jerusalem. Only by Paul. § 171.
10. To the eleven at Jerusalem, immediately before the ascension. By Luke in Acts, and by Paul. § 171.

Then follows the ascension. § 172.

[Some refer 1 Cor. 15 : 6 and 7 (last clause) to two appearances distinct from (8) and (10); but there is no evidence to sustain this view.]

§ 159. The women had rested on the seventh day, according to Luke 23 : 56; and the Sabbath being past (διαγενόμενον) Mark relates (v. 1) that they bought spices to anoint the body. This purchase would seem to have been made in the evening after the Sabbath; since Mark proceeds in v. 2 to narrate what they did early the next morning. In that case Luke (*l. c.*) speaks of the spices by way of anticipation. — Or, if with some, we follow Luke and regard the spices as having been purchased *before* the Sabbath; then the ἠγόρασαν of Mark 16 : 1 is to be rendered in the pluperfect, as in the English version; see Note on § 145. This, however, is less in accordance with the διαγενομένου τοῦ σαββάτου of Mark. [The R. V. properly renders Mark 16 : 1: "bought." The aorist here cannot be taken as a pluperfect. On the other hand, Luke's statement is not directly connected with the resting on the Sabbath; see R. V., and Note on § 157. Hence the purchase was more probably made on Saturday evening.]

The angel had descended and the earthquake had taken place before the arrival of the women. Our Lord, therefore, had arisen from the tomb at or before early dawn. See the next Note. — Verses 2–4 of Matthew are here transposed into their natural order. As they stand in Matthew, the aorists ἐγένετο and ἀπεκύλισε must be rendered as the pluperfect: "*had* been" and "*had* rolled away"; see Note on § 145. [Here again the aorists have their usual force. But it does not follow that the events recorded in these verses succeeded the arrival of the women. Matthew frequently introduces occurrences out of their proper order by καὶ ἰδού, and γάρ serves to throw the events further into the past.]

The body of our Lord was laid in the sepulchre before sunset on Friday; and he rose early on the morning of Sunday. He therefore rose on the third day; having lain in the tomb during one whole day and a part of two others; in all not far from thirty-six hours. On the expressions: *the third day* and *after three days*, see Note on § 49.

§ 160. The point of time when the women visited the sepulchre is very definitely marked by all the Evangelists, namely, Matthew, τῇ ἐπιφωσκούσῃ, *sc.*, ἡμέρᾳ; Mark, λίαν πρωΐ; Luke, ὄρθρου βαθέως; John, πρωῒ σκοτίας ἔτι οὔσης. These expressions all go to fix the time at what we call *early dawn*, or *early twilight*; after the break of day, but while the light is yet struggling with darkness.

But Mark, in v. 2, has added the phrase ἀνατείλαντος τοῦ ἡλίου, which, according to every law of the aorist, must be rendered: *the sun being risen*; or, as the English version has it, *at the rising of the sun.* [The R. V. is still more exact: "when the sun was risen."] These words seem, at first, to be directly at variance with the language of the other three Evangelists, and with

the λίαν πρωΐ of Mark himself. Yet, as Mark by the expression λίαν πρωΐ has definitely fixed the time in accordance with all the other Evangelists, we cannot suppose that by the subsequent phrase ἀνατείλαντος τοῦ ἡλίου he meant to contradict himself and them. He must therefore have employed this latter expression in a broader and less definite sense, not inconsistent with λίαν πρωΐ. As the sun is the source of light and day, and his earliest rays produce the contrast between night and dawn, so the term *sun-rising* might easily come in popular usage, by a metonymy of cause for effect, to be put for all that earlier interval when his rays still struggling with darkness do yet usher in the day.

Accordingly, we find such a popular usage existing among the Hebrews and in the Old Testament. Thus, in Judges 9 : 33, Zebul, after directing Abimelech to lie in wait with his people in the field during the night, goes on to say: "And it shall be, in the morning, as soon as the sun is up (Heb. כִּזְרֹחַ הַשֶּׁמֶשׁ), thou shalt rise early and set upon the city;" Sept., καὶ ἔσται τοπρωῒ ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον κτλ. Here we have the very same use of the aorist, and the very same juxtaposition of πρωΐ and ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον, and yet we cannot for a moment suppose that Abimelech was to wait till the sun actually appeared above the horizon, before he made his onset. So the Psalmist, Ps. 104 : 22, speaking of the young lions that by night roar after their prey, proceeds thus: "The sun ariseth, they gather themselves together, and lay them down in their dens;" Sept., ἀνέτειλεν ὁ ἥλιος κτλ., still in the aorist. But beasts of prey do not wait for the actual appearance of the sun above the horizon ere they shrink away to their lairs; the break of day, the dawning light, is the signal for their retreat. See also Sept., 2 K. 3 : 22; 2 Sam. 23 : 4. In all these passages the language is entirely parallel to that of Mark 16 : 2; and they fully illustrate and confirm the principle, that the *sun-rising* is here used by Mark in a popular sense, as equivalent to the *rising of the day*, or early dawn.

There was probably something in respect to Mary Magdalene which gave her a peculiar prominence in these transactions. This may be inferred from the fact that John mentions Mary Magdalene, and her alone; while the other Evangelists likewise name her first, as if holding the most conspicuous place. [Matthew and Mark tell of the two Marys watching at the tomb; while Luke speaks of a larger number of women (Luke 23 : 55). In his further account he refers to the same party, while Matthew names the two Marys, Mark adding Salome to the number. The transcribers, supposing that Luke meant these persons, added to Luke 24 : 1, the phrase: "and certain *others* with them." It was the larger body of women that brought the spices. The other Evangelists do not affirm this of the two Marys and Salome. In v. 10 Luke seems to distinguish two parties of women. All these divergences point to a succession of visits, which might well be expected in the excited condition expressly affirmed of the women.]

Mary Magdalene, amazed at not finding the body of Jesus, and supposing it to have been stolen, leaves the other women, probably in the sepulchre, and returns to the city to tell Peter and John. To them she uses the phrase

οἴδαμεν, v. 2, meaning herself and the other women; but afterwards, when she speaks to the angels, it is οἶδα, v. 13.

§ 161. Luke speaks of two angels; Matthew and Mark of only one; see the Note on § 57. — Mark says he was sitting; Luke speaks of them apparently as standing, ἐπέστησαν, v. 4. But ἐφίστημι, in its appropriate and acknowledged usage, is *to appear suddenly, to be suddenly present*, without reference to its etymology; comp. Luke 2 : 9; Acts 12 : 7. So Passow, *plötzlich erscheinen*. [Of this usage there can be no question, but this does not account for the other differences.]

In Matthew, the angel addresses the women apparently while still sitting on the stone outside of the sepulchre; in Mark and Luke, on the contrary, the conversation takes place in the sepulchre. But although Matthew does not speak of the women as entering the tomb, yet in v. 8 he describes them as coming out of it (ἐξελθοῦσαι); so that, of course, his account too implies, that the interview took place within the tomb, as narrated by Mark and Luke. [The correct reading in Matt. 28 : 8, according to the best authorities, is ἀπελθοῦσαι (so critical editors and R. V.); the common reading is conformed to Mark. This change of text destroys the force of Dr. Robinson's suggestion, and favors the view that Matthew refers to a different occasion.]

In recording the charge sent by the angels to the Apostles, Matthew and Mark dwell more upon Galilee; and Luke more upon the Lord's previous announcement of his resurrection. [The two former, according to another view, give the charge to Mary, the mother of James, and Salome; the latter, that to the main body of the women.]

§ 162. It is evident that Mary Magdalene was not with the other women, when Jesus thus met them on their return. Her language to Peter and John forbids the supposition that she had already seen the Lord; see John 20 : 2. See, too, *Bibliotheca Sacra*, February, 1845, p. 171.

[All must agree that Mary Magdalene was separated from the other women; but it does not follow that the appearance to them occurred first. According to the view stated in the additional Introductory Note, the latter part of this section (Matt. 28 : 9, 10; Luke 24 : 9–11) should be placed after § 164; the earlier part remaining in its present position.

The fact that Luke does not refer to the appearance to the women, although he tells of their return to the city, may be accounted for by supposing that his information was derived from one of the two disciples who went to Emmaus (§ 166). Evidently they had left Jerusalem before the report of any appearance reached them. Probably the women returned by different ways and met the other disciples at different times.]

§ 163. Mary Magdalene had gone to Peter and John only; who would seem to have lodged by themselves in a different part of the city. The other women went, apparently, to the rest of the disciples. When, therefore, it is here said of John, on his entering the sepulchre (v. 8), that "he saw and believed," this is not at variance with v. 9, nor yet with Luke 24 : 11. What was it that John thus believed? Not the mere report of Mary Magdalene, that the body had been taken away; for so much he must have known and

believed, when he stooped down and looked into the sepulchre. His belief must have been of something more and greater. The grave-clothes lying orderly in their place, and the napkin folded together by itself, made it evident that the tomb had not been rifled nor the body stolen by violent hands; for these garments and the spices would have been of more value to thieves than merely a naked corpse; at least, thieves would not have taken the pains thus to fold the garments together. The same circumstances showed also that the body had not been removed by friends; for they would not thus have left the grave-clothes behind. All these considerations excited in the mind of John the germ of a belief that Jesus was risen from the dead. He believed (ἐπίστευσε) *because* he saw; "*for* (γάρ) as yet they knew not the Scripture," v. 9. He now began to recall and understand our Lord's repeated declaration, that he was to rise again on the third day; a declaration on which the Jews had already acted in setting a watch. See Matt. 16 : 21; 17 : 23; Luke 9 : 22; 24 : 6, 7, etc.; Matt. 27 : 63 sq. In this way the apparent want of connection (sometimes urged) between verses 8 and 9, disappears; and the word ἐπίστευσε is left in the signification of a religious belief usual to it in John's Gospel. See John 3 : 15, 16 sq.; 10 : 26; 19 : 35 *al. sæp.*

[Tischendorf omits Luke 24 : 12 from his text; but the evidence in favor of the genuineness of the verse is very strong, and outweighs the suspicion of an insertion from the account of John. If the verse is omitted, the visit of Peter and John can be more readily placed before the return to the city of the large party of women (Luke 24 : 9–11, and Matt. 28 : 9, 10); a position which we hold to be, on other grounds, more probable than that assigned to it by Dr. Robinson.]

§ 164. Mary Magdalene now manifestly sees the angels for the first time; and this circumstance also goes to show that she had previously left the other women at the sepulchre before the angels appeared to them.

A main difficulty occurs here in fixing the order of time, between our Lord's appearance to Mary Magdalene and that to the other women in § 162. This arises from the use of the word πρῶτον in Mark 16 : 9, which seems to imply that this appearance to Mary Magdalene was the first of all: ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ. Yet the whole course of events and circumstances shows conclusively that Jesus had previously appeared to the other women. We are therefore compelled, and that in accordance with good and ordinary usage, to regard πρῶτον as put here not absolutely, but *relatively*. That is to say, Mark narrates three and only three appearances of our Lord; of *these three* that to Mary Magdalene takes place *first*, πρῶτον, and that to the assembled disciples the same evening occurs *last*, ὕστερον, v. 14. Now in any series or succession of events, where πρῶτον and ὕστερον are employed, whatever may be the number of intervening terms, πρῶτον marks the first of the series, and ὕστερὸν the last of the same series, and no other. So here in Mark, ὕστερον is put with the third appearance narrated; but had Mark mentioned four, then ὕστερον could not have stood with the third, but must have been used with the fourth or last; and so in every case. Hence as ὕστερον is here put relatively, and therefore does not exclude the subsequent appear

ances of our Lord to Thomas and in Galilee, so too πρῶτον here stands relatively, and does not exclude the previous appearance to the other women.

A similar example occurs in 1 Cor. 15 : 5–8, where Paul says of our Lord after his resurrection: ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα, ἔπειτα . . . ἔπειτα, . . . ἔσχατον δὲ πάντων . . . ὤφθη κἀμοί. Now had Paul here written, as he might well have done: ὤφθη πρῶτον Κηφᾷ, εἶτα κτλ., assuredly no one would have ever understood him as intending to affirm, that the appearance to Peter was the *first of all* absolutely, and earlier than those to Mary Magdalene and the other women. — In like manner, when John (21 : 14) declares that Jesus showed himself the *third* time (τρίτον) to his disciples at the lake of Galilee after his resurrection, this is said relatively to the two preceding appearances to the assembled Apostles (§§ 167, 168), and does in no way exclude the four still earlier appearances, namely, to Peter, to the two at Emmaus, to Mary Magdalene, and to the other women. One of these, that to Mary Magdalene, John himself relates in full.

In this way the whole difficulty in the case before us vanishes; and the complex and cumbrous machinery of earlier commentators becomes superfluous.

[The arguments of Dr. Robinson are not conclusive. Especially irrelevant is the reference to John 21 : 14, where the appearance is defined as "to the disciples," in distinction from that to Mary Magdalene. Moreover, the passage in Mark is of doubtful genuineness. Even if written by the Evangelist, it does not seem to have originally formed part of the Gospel. When in such a supplementary passage πρῶτον is used, it is very difficult to believe that it is used *relatively*. If the passage is, as many hold, not genuine, yet of very early origin, it is still more difficult to accept such a sense of πρῶτον. If it regarded as neither genuine nor even authentic, then Dr. Robinson's argument is unnecessary; for the statement is of no authority except as indicating an ancient tradition. We prefer to regard the passage as, at all events, *authentic*, *i. e.*, true in its statements, and then to take πρῶτον in its natural sense. This would necessitate our placing Matt. 28 : 9, 10, and those passages necessarily joined with it, immediately after this section; see Note on § 162 and the Introductory Note, p. 264. Andrews identifies the appearance mentioned in Matt. 28 : 9, 10, with that to Mary Magdalene, taking the statement in Matthew as a general one. This would place that passage parallel with this section. Certainly Matthew only mentions the two Marys, and might refer to the appearance given in detail by John.]

§ 166. This appearance of our Lord to Peter is mentioned only by Paul and by Luke, v. 34. It had not taken place when the two disciples left Jerusalem for Emmaus; or at least they had not heard of it. It had occurred when they returned; and that long enough before to have been fully reported to all the disciples and believed by them. It may, perhaps, have happened about the time the two disciples set off, or shortly afterwards.

§ 167. Paul speaks of the Apostles by their usual appellation, as *the twelve*, 1 Cor. 15 : 5; Matthew, Mark, and Luke here speak of them as *the eleven;* Matt. 28 : 16; Mark 16 : 14; Luke 24 : 33. Yet on this particular occasion only *ten* were actually present; see John 20 : 24.

When the disciples beheld their risen Lord, they thought they saw a spirit. Jesus reassures them, and presents to them indubitable evidence that the same body of flesh and bones which had been crucified and laid in the sepulchre was now risen and alive before them. On the general subject of the nature of our Lord's resurrection-body, see a full discussion by the author of these Notes in the *Bibliotheca Sacra* for May, 1845, p. 292 sq.

Then follows our Lord's charge and commission to the eleven Apostles, delivered to them here in private by themselves, and distinct from the public and more general commission recorded in Matt. 28 : 19, 20. [But see below.] As a symbol of this commission to them in particular, and of the power which they should shortly receive through the Spirit imparted from on high, "he breathed on them, and saith unto them, 'Receive ye the Holy Ghost;'" John 20 : 22. There was in this emblem a recognition and reiteration of the gracious promise of the Spirit before made, which was to be abundantly fulfilled on the day of Pentecost. See John 14 : 26; 16 : 7 sq.; Acts 2 : 1 sq.

[Mark 16 : 14–18 may, with equal propriety, be placed in § 170, or even later, in § 172, just before the Ascension. The most probable view is that it contains a summary of the various discourses. The discourse in Luke 24 : 44–49 occasions some difficulty. V. 49 indicates that they were not to leave the city, and v. 50 points directly back to v. 49. On the other hand v. 44 is most naturally connected with the appearance in Jerusalem on the evening of the Resurrection day. But since Luke, in Acts 1 : 3, makes a specific statement about the interval of "forty days," we cannot understand him as implying here that the ascension took place immediately after that first appearance to the eleven. Some assume that vv. 44–49 are a summary of all the instruction given during the interval; others divide the discourse at the close of v. 48. Others again, because vv. 46–48 resemble Acts 1 : 8, place the entire discourse at the later point.]

§ 169. This appearance of our Lord to the seven disciples at the Lake of Galilee is shown to have preceded that upon the mountain, by John 21 : 14. It was his third appearance to the *Apostles*; see §§ 167, 168. They were now waiting the appointed time to meet Jesus upon a certain mountain; Matt. 28 : 16.

§ 170. The set time had now come; and the eleven disciples went away into the mountain, "where Jesus had appointed them." It would seem probable that this time and place had been appointed by our Lord for a solemn and more public interview, not only with the eleven whom he had already met more than once, but with all his disciples in Galilee; and that therefore it was on this same occasion, when, according to Paul, "he appeared to above five hundred brethren at once." That the interview in Matthew was not confined to the eleven alone seems evident from the fact that "some doubted;" for this could hardly be supposed true of any of the eleven, after what had already happened to them in Jerusalem and Galilee, and after having been appointed to meet their risen Lord at this very time and place. Nor can we see any good reason why Jesus should summon the eleven, merely on their

own account, to meet him on a distant mountain in Galilee, when he had already twice met them, and might just as well again meet them, in Jerusalem. The appearance to the five hundred must at any rate be referred to Galilee; for even after our Lord's ascension, the number of the names in Jerusalem were together only about a hundred and twenty; Acts 1 : 15. And further, Paul, in enumerating the appearances of Jesus, in 1 Cor. 15 : 5–8, specifies only those to *Apostles*, with this single exception; which therefore seems of itself to imply that the eleven also were here included. I therefore, with many leading commentators, do not hesitate to regard the interviews thus described by Matthew and Paul, as identical. It was a great and solemn occasion. Our Lord had directed that the eleven and all his disciples in Galilee should thus be convened upon the mountain. It was the closing scene of his ministry in Galilee. Here his life had been spent. Here most of his mighty works had been done and his discourses held. Here his followers were as yet most numerous. He therefore here takes leave on earth of those among whom he had lived and labored longest; and repeats to all his disciples in public the solemn charge, which he had already given in private to the Apostles: [" Go ye therefore and make disciples of all the nations;] — and lo, I am with you alway, even unto the end of the world." It was doubtless the Lord's last interview with his disciples in that region; his last great act in Galilee.

§ 171. Luke relates, in Acts 1 : 3, that Jesus showed himself alive to the Apostles [" after his passion, by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God."] This would seem to imply interviews and communications as to which we have little more than this very general notice. One of these may have been the appearance to James, mentioned by Paul only (1 Cor. 15 : 7), and subsequent to that to the five hundred brethren. It may be referred with most probability to Jerusalem, after the return of the Apostles from Galilee.

Afterwards, our Lord again, according to Paul, was seen of "all the Apostles." This was apparently an appointed meeting; the same which Luke speaks of in Jerusalem, immediately before the Ascension. It was, of course, the Lord's last interview with his Apostles.

[§ 172. The correct reading in Luke 24 : 50, is ἕως πρὸς Βηθανίαν, which the R. V. paraphrases: " until *they were* over against Bethany." The evidence for πρός is ℵ B C D Z, 1, 33, which is deemed decisive by recent critical editors. The transcribers substituted εἰς, which is more usual. Thus textual criticism has relieved us of an apparent contradiction between Luke's statement here and in Acts 1 : 12. The place of the Ascension was on the Mount of Olives (Acts 1 : 12), over against Bethany (Luke 24 : 50). Dr. Robinson, in his Notes, argues at some length to prove that Luke "uses the terms Bethany and Mount of Olives interchangeably, and almost as synonymous." The received reading seemed to demand this; but the correct text renders unnecessary all such attempts at reconciliation. The traditional site of the Ascension is, however, too far from Bethany to meet the requirements of Luke's statement.

Needless difficulties have been raised respecting the Gospel accounts of our Lord's stay on earth after the Resurection. It has even been sserted that Luke in his Gospel places the Ascension immediately after the Resurrection. But this writer, more frequently than any of the other Evangelists, sums up events, and then proceeds to give further details. His words in Acts assume the correctness of the "former treatise." The closing section of Mark is obviously a summary, and cannot be proven to imply that there was no considerable interval between the Resurrection and the Ascension. Matthew does not mention the latter; and John's account implies a period of some length.]

[§ 173. John 20 : 30, 31 may properly be placed here, although their position in the Gospel does not constitute a deviation from the chronological order. Tischendorf rejects 21 : 25, and hence it is, with great reluctance, omitted from the Greek text of the Harmony. Other recent critical editors retain it (see critical notes). In fact, it is disputed whether in ℵ it was added by the first corrector (so Tischendorf) or written by the original scribe. Over against this possible omission and a hint or two in some scholia, we may adduce the testimony of all extant manuscripts and versions, together with notices in many Fathers, among them Origen, the most critical writer of early Christian times.]

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